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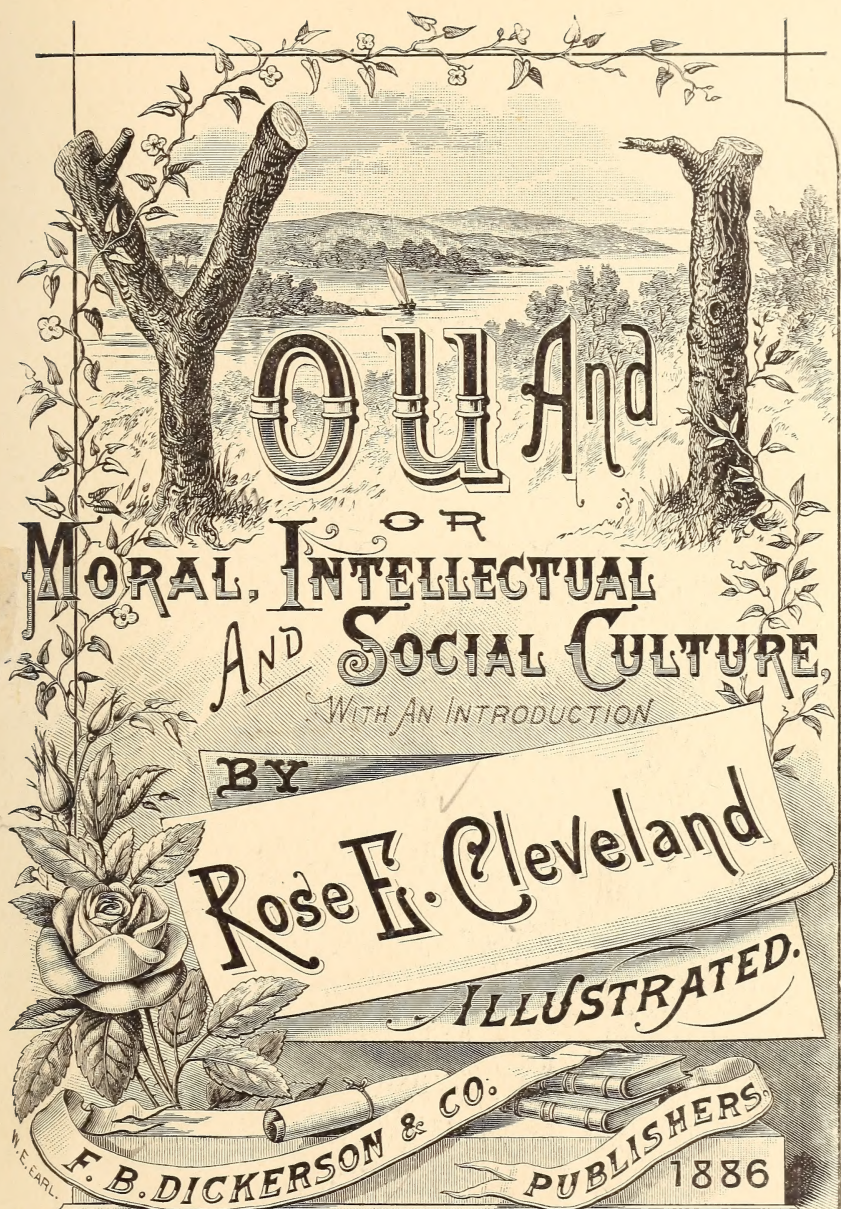




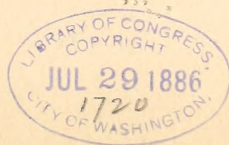








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## PUBLISHERS' PREFACE.

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Books are educators, and their aim should be to answer and encourage those earnest aspirations for improved conditions, higher culture and a better environment, felt by every intelligent person. As we are endowed with a sense and a love of physical beauty, so also have we an ideal of moral, intellectual and social beauty.

Man seeks a triple perfection: first, intellectual, which no creature below him aspires to or is capable of; second, a moral, or divine perfection, consisting of those things whereunto we tend by spiritual means, but which, here, we can not attain; lastly, a social perfection, consisting of the elements which are essential to the existence of society, and embracing also, in its higher department, all those graces which render human intercourse beautiful, and satisfy those finer social instincts which God has implanted in the breasts of all superior beings.

Intellectual and moral training are necessary adjuncts to the social training of every individual who would attain the highest



culture in this direction. That structure endures longest the foundation of which is most securely laid. As no work of the architect will withstand the beating rays of the summer sun or the blasts of winter without a firm basis, so it may be said of man, that he cannot hope to maintain a social position, impregnable to all assaults of public criticism, without morality and intellectuality as a foundation upon which to build his social structure. A higher and nobler aim must be his, also, than that of social position alone; and it is the object of the present work, first, to encourage and assist its student in the praiseworthy enterprise of erecting a moral and intellectual temple; second, to lay down those social laws that will enable him suitably to decorate it.

It is believed that the work is wholly original and unique,—that nothing approaching it, either in form or scope, was ever before attempted. In preparing it, the publishers have, at great expense of time, patience and money, called to their aid those men and women who, by reason of their intellectual training and high positions in society, seemed best fitted to lead an upward tendency in the moral, intellectual and social training of the people. We trust we have succeeded in providing for the public a work that needs no apology for its appearance; but one that will be a welcome visitor to every home where worthy books are to be found.

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## CONTENTS.

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### PART I.

|  |     |
|--|-----|
| INTELLECTUAL CULTURE, . . . . .  | 19  |
| By REV. BISHOP SAMUEL FALLOWS, D. D., LL. D., Chicago, Ill.                                |     |
| PHYSICAL CULTURE, . . . . .  | 30  |
| By PROF. E. B. WARMAN.   |     |
| EVILS OF MENTAL DISSIPATION, . . . . .   | 41  |
| By A. S. ANDREWS, A. M., D. D., President of the Southern University, Greensboro, Alabama. |     |
| FOES OF SOCIETY, . . . . .   | 59  |
| By REV. RANSOM DUNN, D. D., President of Hillsdale College, Mich.                          |     |
| ASSOCIATIONS OF YOUNG MEN AND YOUNG WOMEN, . . . . .                                       | 70  |
| By B. F. AUSTIN, A. M., B. D., President of Alma College, St. Thomas, Ont.                 |     |
| BOOKS AND ASSOCIATES, . . . . .  | 90  |
| By REV. GEO. W. WILLIARD, D. D., President of Heidelberg College, Tiffin, Ohio.            |     |
| EARLY TRAINING, . . . . .  | 102 |
| By JOHN H. YOUNG, A. M., Author of "Our Deportment."                                       |     |
| A PLEA FOR HIGHER EDUCATION OF MOTHERS, . . . . .  | 109 |
| By F. S. BURTON, B. S., LL. B., Detroit, Mich.   |     |

|  |     |
|--|-----|
| THE LIBRARY IN THE HOME, . . . . .   | 116 |
| By CHAS. N. SIMS, D. D., Chancellor of the University of Syracuse, N. Y.                         |     |
| INDIVIDUAL CHARACTER, . . . . .  | 127 |
| By WM. A. O'BENCHAIN, President of Ogden College, Bowling Green, Ky.                             |     |
| MUSIC IN THE HOME, . . . . .   | 137 |
| By L. R. FISKE, D. D., LL. D., President of Albion College, Mich.                                |     |
| CULTIVATE A DESIRE TO PLEASE, . . . . .  | 143 |
| By MARY ASHLEY TOWNSEND, New Orleans, La.  |     |
| SOCIAL RECIPROCITY, . . . . .  | 159 |
| By MRS. M. L. RAYNE, Author of "Against Fate," "What Can A Woman Do?" Etc.                       |     |
| INFLUENCES OF NATURE, . . . . .  | 165 |
| By REV. SYLVESTER F. SCOVEL, President of the University of Wooster, Ohio.                       |     |
| MANNERS CONSISTENT WITH RELIGION, . . . . .  | 183 |
| By W. G. ELIOT, D. D., President of Washington University, St. Louis, Mo.                        |     |
| REGARD FOR PUBLIC OPINION, . . . . .   | 199 |
| By J. D. MOFFAT, D. D., President of Washington and Jefferson College, Washington, Pennsylvania. |     |
| HOME ATTRACTIONS AND AMUSEMENTS, . . . . .   | 214 |
| By REV. JAS. H. POTTS, D. D., Editor "Christian Advocate."                                       |     |
| SELF-RESPECT, . . . . .  | 236 |
| By A. R. TAYLOR, Ph. D., President of Kansas State Normal School.                                |     |
| HOW TO WRITE A LETTER, . . . . .   | 244 |
| By G. DE LAZARRE, Ph. D., LL. D.   |     |
| TO-DAY AND FIFTY YEARS AGO, . . . . .  | 262 |
| By MRS. HENRY WARD BEECHER, Brooklyn, N. Y.  |     |
| THE COMMERCIAL VALUE OF GOOD BREEDING, . . . . .   | 269 |
| By REV. CHARLES O. REILLY, D. D., Treasurer of the Irish National League, Detroit, Mich.         |     |



## PART II.

|   |     |
|---|-----|
| SOCIAL CULTURE, . . . . .                                 | 283 |
| ENTERING SOCIETY, . . . . .                               | 295 |
| IN PUBLIC PLACES, . . . . .                               | 306 |
| INTRODUCTIONS, . . . . .                                  | 320 |
| IN THE STREET, . . . . .                                  | 336 |
| SALUTATIONS, . . . . .                                    | 346 |
| RIDING AND DRIVING, . . . . .                             | 357 |
| SOIRÉES, MATINÉES AND MUSICALS, . . . . .                 | 363 |
| LADIES' CALLS AND CARDS, . . . . .                        | 385 |
| CALLING CUSTOMS OF GENTLEMEN . . . . .                    | 402 |
| VISITORS AND VISITING, . . . . .                          | 416 |
| CEREMONIOUS DINNERS . . . . .                             | 425 |
| IN THE DINING-ROOM, . . . . .                             | 445 |
| THE ART OF CONVERSATION, . . . . .                        | 461 |
| CUSTOMS AND COSTUMES FOR WEDDINGS, . . . . .              | 475 |
| RECEPTIONS, KETTLE-DRUMS AND FIVE O'CLOCK TEAS, . . . . . | 493 |
| MANNERS WHILE TRAVELING, . . . . .                        | 504 |
| THE AWKWARD AND SHY, . . . . .                            | 512 |
| AT HOME, AND FOREIGN COURTS, . . . . .                    | 523 |
| SUPERSTITIONS OF RINGS AND PRECIOUS STONES, . . . . .     | 535 |





## INTRODUCTION.

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**N**OTHING could be more suggestive than the title of this book; and nothing can be more important than what it suggests. Whether we take the title—YOU AND I—or its paraphrase and sub-title—MORAL, INTELLECTUAL AND SOCIAL CULTURE,—the subjects involved in the consideration of the one or the other, or the two halves as a whole, are each separately, or both unitedly, that which concerns each one of us who reads, most specially and vitally.

When this book introduces itself to me, it can not confront me abstractly. It brings concreteness by the first word it utters. It is to *me* it addresses itself. YOU AND I, from a lifeless page, may indeed leave the I unspecified, but the YOU is impossible of confusion. The “I” remains for me to denote, but the “YOU” is always myself, and suggests to me a consideration of my particular relation toward another or others of my kind; the thing meant being the attitude of my particular individual self to one or more or all of the particular individuals which compose that segment of humanity with which I come in contact. So much for the subject suggested by the title, which is but a synonym for the sub-title; for it is the movement of this radius of self upon the surface of this segment of humanity which results in culture.



Much has been written, talked, and preached about culture. Ideas and ideals have been freely formulated, good, bad, and indifferent. The good may be left as good seed to bring forth from good soil its proper harvest. The indifferent may be left to that limbo which awaits all characterless things, whose mission is forever to amount to nothing. But of the bad, a bad word should always be said, for the bad ideas which prevail concerning this much mooted theme, culture, are bad with a vitality which makes them mischievous to an unlimited degree. I wish to speak in these few pages of preface to a book whose title promises so much, of one of these harmful ideas of culture, as being most relevant, indirectly, to what is doubtless the true aim and scope of the essays which follow.

I wish especially to inveigh against that idea of culture which points to a specialty as the ultimatum of aspiration and achievement. There is no gospel of culture preached with so much noxious energy as that of a one-sided culture, none which captivates its victims with so sincere a sophistry.

The mandate which says to the young man or young woman: Be moral! and prescribes thereupon a formula of conduct so nice and so narrow, that he who practices it walks in fear a tight-rope of prohibitions stretched above cataracts and rapids and mocking maelstroms, his eyes constantly upon his feet, oblivious to all the boundless beauty above and beyond, blind to all but the peril beneath. Such an one may, must be a very Blondin of negative morality. He can do no harm, and get none, for he comes in contact with no one and no things; but he achieves neither culture nor morality in a true sense.

So, again, of much that is taught concerning intellectual culture. How many a serious and sincere-minded youth believes and earnestly practices those precepts concerning culture which shut him up to mental cultivation! He consecrates himself to books, lectures, perhaps travel and sight-seeing, in

short, to all things which contribute to the realization of his ideal of culture, making of himself a very encyclopædia of information, a guide-book of travel; and when, with all this accumulation, he comes to confront the infallible test of all culture—the attitude of the *You* to the *I*—his relativity to others of his kind—he is weighed in the balances and found wanting. His cultivation of mind, isolated and unfinished by the frictions of complementary cultivations, is short of measure. He has aimed at culture, and society finds him to have achieved pedantry. Conscious, finally, of this merciless sentence, he hugs to his heart a sense of unappreciated superiority, which isolates him more and more, and removes him farther and farther from the sources of all true culture. His idea of intellectual culture has been quite correct, as far as it has gone, but he errs in supposing that this alone can result in culture.

I have indicated the mischievousness of a one-sided ideal of culture on the plane of the moral and intellectual; but what shall be said of the mischief lurking in the one-sided ideals which prevail concerning social culture? What is so pitiful as the self-delusion of that devoted parent who launches a son or daughter unfledged upon the wide waters of “society,” there to cruise about in the faith of thus finding that harbor of ambition for both parent and child—*culture*? Where can one be found more destitute, as a rule, of true social culture than he who has been “always in society?” It is as if one who seeks to master the art of navigation should abandon himself to a life upon the Atlantic Ocean unequipped save by his bathing-suit. In that wild waste he will find neither ship, chart nor compass, nor proper rules for their guidance and use. Had these accessories accompanied him, he might have attained the crest of his ambition, the science of navigation. Being destitute of them, he may, indeed, escape drowning by dint of good wind and good luck,

but he will be much tossed about, the guest of many a chance craft, and most likely a stranger forever to the longed-for shore.

A far too limited scope has often been given to the term, social culture. I doubt if one too unlimited has been, or can be given to it. There is moral culture, and there is intellectual culture, and, as we have seen, neither of these terms is an inclusive term for culture. I am not sure, however, that social culture, in its severest definition, is not an inclusive term for all. I may speak of moral culture and of intellectual culture, and make by that no mention of social culture. A man may be truly and profoundly intellectual, living a large, though not the largest, intellectual life, and yet have no external point of contact with his fellow-man. And so with moral culture ; a man may live a life of rigid and frigid morality (so called) and yet be a recluse. These cultures do not necessarily involve social culture ; but a true social culture does necessarily involve both moral and intellectual culture. Each is an essential factor of a social culture worthy the name.

Having now said my bad word for the flimsy ideas and superficial ideals which are so dangerously prevalent on this most important subject, it behooves me to say a good word for what I believe to be a true idea, and a worthy ideal of culture. It becomes my dangerous duty to offer what I believe to be an adequate definition of this much-defined, but still indefinite, term. Such a definition is, I think, suggested by the title of this book, and may be logically deduced from what has gone before.

By the term culture, I take it, must be meant a symmetrical development of all those faculties with which a human nature is endowed for the purposes of living a human life worthily and well. I have carefully chosen that phrase—*purposes of living*—though I am aware that it makes my definition of



culture far too serious to suit some popular ideas and ideals which have been abroad and found lodgment in many minds. However, as Touchstone says of Andrey: if "ill-favored, it is still mine own, and I cannot forswear it."

When I come now to apply my own ideas and ideals of social culture to my definition of culture itself, I find the two to be, substantially, interchangeable terms. For, if the symmetrical development of each faculty, with which a human nature is endowed, for the purposes of living, be essential to a true culture, what, when we come to consider the demands of society upon us — the demands of the *you* upon the *me*, the *you* being all, individual by individual, group by group, which make up my social environment — what item of this preparation for the purposes of living, can be spared from a true idea of social culture, as well? If culture has to do as *sine qua non* with the purposes of living, what purpose is left to living when the YOU-AND-I is excluded?

Between that concretest YOU which means the THOU of inner heart and central soul, to that abstractest YOU which means all the world of "other people" whom we only brush in passing, the whole concentrated volume of purpose in living is included. Outside of these two extremes, living which is life, is not. Separate this comprehensive YOU from the I, and what is left? A lonely Ego and an isolated God; the Ego lonely with loneliness which is barrenness; a God isolated with an isolation which is abandonment of His creature. For such must be the God conceived by his creature outside of the conditions which He has ordained for that creature's development. God has no relation to man which excludes the YOU-AND-I. He has subjected human creatures to the discipline of human life under the conditions of social life. It is His purpose.

Social culture is, then, a synonym for all culture. Its achievement is a preparation for the fulfillment of the purposes of life; it is the *raison d'être* of all existence; it is the purpose of God. How is it to be achieved?

The extremes which bound an answer to that question range in topics all the way from a theological treatise to a disquisition on manners. Its consideration embraces all themes. All that contributes to make the attitude of the individual right toward God, contributes to make that attitude right toward man. All that goes toward the acuter development of my moral sense, makes the responsibility of my neighbor for the development of his moral sense the greater. All that pours wealth into my mind and enriches my thought must add to your resources, whoever you be, who have relation to me. If my demeanor is refined and graceful, your manners must be the better for it. Whatever shapes and moulds me must impress you, whether as with the perforating force of the pebble's blow which cuts from surface to the profoundest depth of the liquid lake it strikes, or whether as with the faintest undiscerned impulsion which ripples remotest from that pebble's impact.

I have affirmed it as my belief that the range of topics to be treated legitimately under the head of social culture—which I regard as the generic term—runs all the way from theology to etiquette, inclusive. I wish to emphasize the *inclusive*.

The last word has not yet been said on the subject of manners. Much has been said, but, after all, the wide-spread impression is, I fear, that this belongs rather to the department of the dancing-master than to that of the theologian. I hope the essay which, in this volume, shall follow my prefacing words, will demonstrate what I can only suggest as a problem, that there is a third which connects indissolubly these

two extremes, the study and teaching of morals, and the study and teaching of manners, and which sums up both in itself as their great inclusive outcome—cause and effect, in one, of all developments and cultivations—social culture.

Doubtless the best teaching on the subject of manners goes to show that all good manners are but the outcome of good character. This is a most incontestable truth, but its enforcement has frequently resulted in very bad manners. This baffling result can only be understood by a realization that another truth, equally important, though in a subordinate sense, has perhaps been ignored; I mean the truth that manners have to do with character as a cause as well as an effect. From within to without, yes; and from without to within, as well. In this sensitive solution of all circumstance and influence which constitutes our social environment, all elements conspire, acting and re-acting, and the surface stratum cannot be ignored. Perhaps last, possibly least, but absolutely essential. The whole cannot spare any part; the centre cannot ignore the circumference.

It should be understood that as morals act on manners, so manners re-act on morals. As it is necessary that good morals must be cultivated in order to attain to good manners, so it is worth while that good manners shall be cultivated for the sake of the good morals into which they may grow. The old proverb, "Handsome is that handsome does," which we have heard so much in our childhood, has a far deeper and subtler meaning than either children or parents give it. Paraphrased to its last word, it says all that the moral teacher would say. It says to us not only its old current teaching, as childishly understood by parent as by child, "Let your behavior be beautiful to others if you would seem beautiful to others," but it says, also, "Let your behavior be beautiful that it may make you beautiful to yourself." Handsome



doing strikes in; the blossom has a stem, and, in good time, this slip of conduct will strike roots down into character.

I would as soon wager that, of two strangers, the one sworn to have good manners will also have good character, as that the one sworn to have good character will have, therefore, good manners. A man or a woman who achieves truly good manners takes much trouble to do so. It may be true to say that good manners are simply a matter of habit, and, by constant practice, become second nature. All the same, good manners are good habits, and good habits imply the painstaking correction of bad habits. Second nature is always the nature that is second, not first; and the first nature is the tyrant; a tyrant undying, almost unsleeping. Unselfish and gracious demeanor toward others may be the easy habit of full-dress and evening company, but it is not the easy habit of all day long, and the family circle. It is no one's first nature to choose another's comfort rather than one's own. If this is done "naturally" it comes of the second nature, not the first. The natural man does not instinctively relinquish his own easy chair if another is not procurable. The question will always arise—Why shall I do this? The mind works before the body. When a gracious action is performed, though in so small a matter (if small!) as the resignation of a comfortable seat, motives must be conscious or semi-conscious; the reason is called for, and when an action requires a reason for its performance, that action at once acquires character, and becomes a reasonable as well as a gracious performance. The performer's reason for his performance may, or may not, be a good one. In the case of the easy chair, it may be, in nine times out of ten, that he is observed, and that if he does not disturb himself, he will be deemed a boor. But once out of ten times, the same circumstances, minus the spectators, will occur. The habit of former evacuation of my comfortable chair, will

suggest one now. Again, I ask — Why, since I am so at ease, and no one observes? The very question itself throws before my consciousness the existence of motives, and again the mind works. Whether the feet do or not, I am become conscious of a responsibility lodged above the plane of feet. A debate takes place in the mind and leaves me, according to the event, with more self-respect or more self-disgust. In either case the plane of morals is reached.

Suppose, now, I am the one observer of this event, that is, of the chair relinquished gracefully to the one more needing its comfort, or kept in disregard of that one's needs. I observe the event minus the mental debate; I can see only the outside action, that which takes place on the plane of the feet; but in the seeing, casual or studious, I receive an impression of decorum or deformity in demeanor, and am thereby stimulated to the one or the other in my own case; the *YOU-AND-I-NESS* is inseparable. Another's surface action has thrown a pebble from the plane of manners into my consciousness which, however faint, awakes a ripple upon the liquid plane of my morals.

When will the importance of manners, for themselves alone — if they could be, or anything could be for themselves alone — be rightly estimated? And, alas! when will their importance as links in the chain which connects the *YOU* with the *I*, and the *YOU-AND-I* with God, be rightly estimated?

Like all good books, this book is suggestive rather than exhaustive. The best books finish nothing. The best readers are those who read to the last page, but reach "The End" only in their own cogitations.

We all have need to think much upon the themes suggested in the following pages. Of such books there are none too many. Every page, wherever found, which serves to

make clearer the mutualities of life, is a golden page. Every line which goes to emphasize that pregnant, all-significant truth that "No man liveth to himself and no man dieth to himself" contributes pressure to the upward leverage of the human race. Everything which tends to couple more and more the *YOU* to the *I* conspires toward a culture which fulfils the purposes of living and achieves the will of God towards man.

The parts always make up the whole. Culture is many-sided and no one side can be ignored. Cultivations in many directions must conspire to produce that symmetry of development which lacks nothing of the moral or intellectual or social to rightly proportion the egoism with the altruism of living—to rightly relate the *YOU* to the *I*. For, upon this right relation of *YOU-AND-I* "hang all the law and the prophets" of culture.

Rose Elizabeth Cleveland.

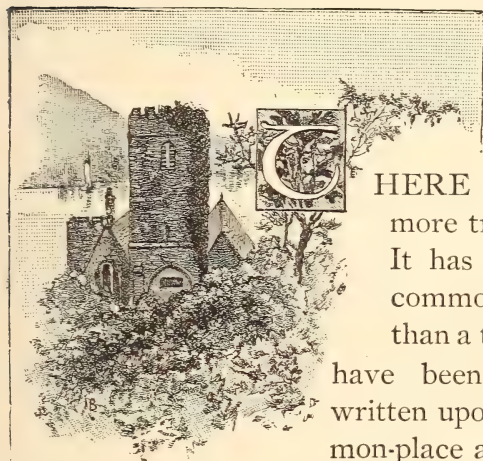




# INTELLECTUAL CULTURE.

BY

RT. REV. SAMUEL FALLOWS, D. D., LL. D.



HERE is no subject, perhaps, more trite than that of education. It has always been the topic of common-place utterance for more than a thousand years. Libraries have been crowded with volumes written upon it. But although common-place as sunlight or air, it is yet fresh as the morning and virginal as the human soul. Old as the first man, it is as new "as the last born infant, whose wail, falling on the mother's ear, implores her tender care and training." The ablest minds of every nation have thoughtfully pondered the great theme. The Egyptian priest bent his contemplation to it while "instructing the children of the favored caste, or inscribing the mystic lore of his nation on the column and obelisk for an eternal remembrance."

The Grecian scholar meditated upon it while leading out the minds of eager, enthusiastic disciples, beneath the olive grove of the academy,—

"Plato's retirement where the attic bird  
Trilled her thick warbled notes the summer long."

The Roman rhetorician reflected upon it, teaching in the schools the precepts of his art, and with them the knowledge of his times. It filled the thoughts of the monk of the middle ages, as he trained his choir, or illuminated his missals. It was preached by the clergy of the modern world, after the darkness resting upon portions of those mediæval times had passed away. It is, to-day, the inspiration of the largest and most influential gatherings of cultivated men and women to be found upon the continent.

I am restricted by my subject to intellectual education. Distinguished writers for this timely book have elsewhere treated upon the various phases of moral and religious culture. In reality, however, there can be no fundamental separation between these different divisions of education. There can be no act of the intellect without emotion. Feeling is the natural and reliable prompter of the will,—an affection or emotion being always the necessary preliminary to volition. Hence the parent, or teacher standing in the parent's place, must be a moral as well as an intellectual instructor. Even in the schools, where religious teaching may be excluded, the purest intellectual subjects can and ought to be taught in a moral or religious spirit.

Men who are entitled to an attentive hearing have given us their views on this great subject of education. Locke says: "I think I may say that of all the men we meet with, nine parts out of ten are what they are, good or evil, useful or not, by their education." The estimate of this renowned philosopher is doubtless correct. The poet Pope, in his well known and often quoted couplet, states substantially the same truth:

"Tis education forms the common mind;  
Just as the twig is bent, the tree's inclined."

Lord Bacon also agrees with it when he says: "Custom is

most perfect when it beginneth in young years; this we call education, which is, in effect, but an early custom."

When we ask, "What constitutes a right education?" we find an answer in the language of Milton: "I call that a complete education which fits a man to perform justly, skillfully and magnanimously all the offices, both private and public, of peace and war." In a comprehensive and admirable manner, Herbert Spencer meets the question. "The education required for the people is that which will give them the full command of every faculty, both of mind and body; which will call into play their powers of observation and reflection; which will make thinking and reasonable beings of the mere creatures of impulse, prejudice and passion; that which, in a moral sense, will give them objects of pursuit and habits of conduct favorable to their own happiness and to that of the community of which they form a part." And along with this succinct summing up of the subject, may be put the statement of John Stuart Mill: "The very corner stone of education must be the recognition of the principle that the object is to call forth the greatest quantity of intellectual power, and to inspire the intensest love of the truth."

To whom shall the great work of education be first entrusted? Most evidently to woman. The early part of a child's life, for shaping and guiding, is given to her. It is the mother on whom the precious responsibility is laid. If she, for any reason, is unable to fulfil her duty, then to some other woman is the important charge to be intrusted. As the earliest impressions are the most lasting, the first years of a child's life are those in which the character is largely formed. The home education precedes the education of the school, and the education of the world with its innumerable teachers and lessons. Mothers are the natural, heaven-ordained, primary teachers of the race. The new education, based so completely



on the nature of the child and its requirements for development, makes its earnest appeal to them to seek the knowledge of the means and methods by which, with the divinely implanted instinct of love in their hearts, they may worthily guide their children's feet into wisdom's paths.

Pestalozzi, one of the most honored pioneers of reform in education, was the first in history to call distinctively upon *mothers* to help intelligently and systematically in the work of childhood instruction. He said: "I will make education the basis of the common moral character of the people, and will put the education of the people in the hands of the mothers." And so he gave the world the book for mothers, or "*How Gertrude Teaches Her Children*," a work full of practical helpfulness and rich suggestiveness. Froebel followed him, and with profound philosophical insight taught that children, in their education, must pass through the same stages of development, on a small scale, that have marked the development of the human race. They must pass from the concrete to the abstract. Their powers must be unfolded according to law. The process must be a gradual and methodical one. Through sensation, perception, observation, attention, expression and reflection, they must reach the maturity of their being.

The *perceptive* faculties are the first in the order of nature and of time to be exercised. The child coming into this world begins its life with the display of this power of sensation. In a short period it perceives and discriminates and distinguishes the objects about it.

We do not realize how early a child first receives impressions from the persons, circumstances and things surrounding him. He does not come into the world, as some philosophers have held, with a mind like a blank sheet of white paper, on which we may write whatever we choose, but with a mind written all over with secret characters, which need the contact

and influences of the outer world, like invisible writing held before the flame, to make what is written start into legibility and significance. The figure of the invisible writing brought out by means of fire, is not entirely correct, for what has been written upon the mind by the creator, in the form of powers, faculties, susceptibilities, nascent ideas, and the like, are greatly modified or shaped or determined by the outward educational or *drawing out* process. If it is asserted that there is nothing in the intellect which was not first in the senses, it is equally true that there can be nothing in the senses which was not first in the intellect. The paradox may be explained, in part, by saying that through the gateway of the senses must enter in the impressions and influences which are to furnish knowledge for the mind, but it is the mind itself which causes the gates to stand ajar, or throws them wide open for such impressions to enter in. It is the mind that works up the impressions into knowledge. The mind of the child, as I have said, begins unconsciously to act from the very moment of birth. Immediately, the environment with which it is encompassed exerts an influence upon it. The first grasp of the child is probably the earliest sign of awakening intelligence. By the time it is a year old, it has come into possession of important knowledge. It has already learned something of shape, size, material, form and color.

The work of education, then, must begin at the beginning. The stretching out of the hand for objects, is the child's instinctive expression of its needs to learn something, first of all, of space and distance. What can be more foolish than to keep objects out of the reach of the child, when these are the very things needed to give it the primal impressions it must receive.

*Sensation* has begun its work, and through it the child's *perceptions* must be trained and increased.

The mother must now begin the teacher's vocation. Let objects of different material be grasped by the infantile fingers, also objects of the same material, of different sizes and forms. Even at this early stage, let the blocks of different geometrical forms come within the reach of the little grasping hands. Let the soft woolen balls of bright red and yellow and blue, the three primary colors, come within the reach both of the eye and the hand. The power of *observation*, upon which *perception* depends, is thus being trained. The world will gradually and continually unfold to this observing faculty. He who has not been trained to use it, will go through life scarcely seeing anything about him. He who has been taught to keep his eyes open, to retain a lawful, vigilant curiosity, will find new facts and truths meeting him at every step he takes. New knowledge will be perpetually coming to him, and new pleasures will ever multiply upon him. The world of nature is the great storehouse from which the objects are to be taken to meet the child's observation and to gratify its curiosity. The explanation of the different geometrical forms must be given when the child is able to understand them. The names of the primary colors must be taught him. The different combinations of color growing out of these three primary colors must be made known to him. His own hands must be taught to make the combinations.

From his blocks, which contain the primary geometrical figures, he must be taught how to produce all their varied forms, and be shown that, on these few fundamental figures, the whole universe is built up.

Instead of bringing the child a multitude of toys which only confuse its ideas and produce thus early the feeling of satiety, a few carefully selected ones should be purchased, from which clear, distinct impressions of beauty or utility can be gained by him.



The mother should early begin to form a cabinet of pebbles, stones and minerals, no matter how common they may be. How eagerly does the child stop to pick up these common stones in the street, and how often is it thoughtlessly checked in so doing! How many scoldings have been given it for soiling its hands and clothes in its exercise of this foundation faculty of observation! Let the mother, instead of checking it, take the child's treasures home, sort them out, put them in the cabinet and teach the little one their names and the part the substances of which they are the representatives play in the welfare of mankind. Mr. Josiah Holbrook, that prince of teachers, was accustomed to go into the schools under his care, having picked up a plant or a weed or a stone by the wayside, and make it one of the most charming, instructive and stimulating of subjects to the scholars. Thus he would take a little piece of granite, and by a few simple but skillfully-put questions, would create an earnest desire in his young audience to be permitted to look more closely at the object. He would then hand it to them and have it passed from one to another. With eager, childish delight this would be done. "Now," he would say, "I will spell *granite*,—g-r-a-n-i-t-e. Is that correct?" "Yes," would be the reply in chorus. "But, then," he would continue, "that is not the true way to spell it." A look of astonishment would be on the faces of his juvenile auditors. "No, the true way to spell it, is *mica*, *quartz* and *feldspar*." And then he would show them how there were three substances in the one little fragment. Such a lesson was never forgotten. Every child became, at once, an explorer in the realms of nature for himself. The child should be taught the names of flowers and plants, and be led to see that even the commonest weeds are constructed upon a plan of exquisite beauty. The study of geography can be begun by a knowledge of the small portion

of the earth's surface comprised in the garden, or even in the contracted city yard. The points of the compass, the idea of boundaries, and of the different productions of the various countries of the globe, can soon be mastered.

The rudiments of geology, chemistry, botany, natural philosophy, mechanics, astronomy, and kindred studies, can be taught through a lump of coal, a grain of salt, a few flowers, the sparkling dew-drop, the sunbeam, the peal of thunder, the lightning's flash, the shifting clouds, the starry heavens. Before the child has reached seven years, and before it has learned to read (and I would not have the average child learn its letters before six years of age), it can be furnished, without any straining of its powers, by a process of mental absorption almost as natural as the act of breathing, with the knowledge that many an adult, making considerable pretensions to an education, acquired by the old system of learning words instead of things, would be proud to possess.

The accuracy of *observation* depends upon *attention*, hence the child must be trained to take particular notice of the object coming before it. Attention is the key which unlocks all the gates of knowledge and secures an entrance into every realm of fact and truth. It must be secured without any forced or unnatural mental tension. The mind must not be allowed to grow weary in contemplating any given thing, but what it sees it must see closely and accurately. As the mind develops, the attention will become prompt, earnest, close and continuous.

The power of *expression* follows that of *perception*. In our views of education, we have too often limited the meaning of expression to the use of language alone, while it should include everything by which the mind can give utterance to the knowledge it possesses, or is striving to acquire. Hence, as in kindergarten instruction, the hands should be employed

in every conceivable way, as in planting, weaving, moulding clay, drawing, and the like. Language, of course, is the chief means of expression, and thus of communication. It should be taught, not at the first, by compelling the child to learn the rules of grammar and composition, but in such a way that the rules will be readily seen to grow out of what has been first expressed by the child. All the rules in the world committed to memory will not make a child a good speller, or reader, or speaker. He must be taught at home, first of all, to speak distinctly and grammatically. I do not think it necessary, to accomplish this, that the nonsensical but delightful baby talk should not be indulged in, during the period of babyhood. I once knew a father, who was also a teacher, who laid down the rule that there should be no baby talk to his children. At a very early age, they were the most painful pinks of propriety I ever wish to see. The loving hearts of a wise father and mother will not be deprived of talking to the little one in a way that would not be appropriate before a National Teacher's Convention or a Sorosis Club. But when the child can begin to frame sentences, it must be taught to articulate clearly and distinctly, pronounce accurately, and to use the right pronouns, cases, moods and tenses. The home, I repeat, is the place where this all important education must begin.

I heard once, in my college days, a very eloquent speaker on a popular subject, but very ungrammatical withal, who, observing the smile on the faces of the students at some violation of the laws of grammar, suddenly stopped, and said, "Young gentlemen, I see you are smiling at the grammatical blunders I am making. I will now make a challenge to you all. I will undertake to compete with any one of you in repeating every rule of Lindley Murray's grammar. Will you accept it?" There was no answer. He then continued,

"I know every rule in that grammar by heart, but I was never taught at home to speak correctly. I have never had the advantage of school instruction, and hence did not correct my errors in youth; and now, although I know all about the grammar theoretically, I am breaking its rules in practice continually. Learn to use your grammar, my young friends, while you are young, in the proper way, and when you grow to be as old as I am, you will not misuse it as I now do."

The foundations of correct emphasis, modulation, inflection, purity of tone, must all be laid in earliest youth. The mother ought to be the first, wise master-builder.

While the faculties of perception and expression have been in training, the reflective powers have been gradually developing. Memory has been retaining in its grasp the elements of knowledge, which are, at once, the rudiments of intellectual life, the springs of mental action, and the material of thought. "It is the chain which links the past to the present, and retains every acquisition as a foothold for the next step forward in the processes of reason and the investigation of truth." It is memory which largely constitutes man a *reflective* being, prompting to thought, inviting to meditation, cherishing contemplation, and thus leading to that earnest consideration on which reason depends. It must be judiciously cultivated and developed. In the impressible mind must be stored gems of thought and wisdom. Choice quotations in prose and poetry, especially the latter, should early be learned by heart, and thus a correct taste be formed. The actual study of objects, facts and relations, instead of the mere records of knowledge, must be cultivated, that there may be a living, intelligent memory, and not a verbal and mechanical one.

In the study of arithmetic, principles, and not, so much, rules, should be committed to memory, although when the principles are comprehended, the memorizing of rules is important and



valuable. History should be taught and held in the memory, not as a bare record of detached facts, names, or dates of single important events, or striking incidents. There should be in the mind the names and the deeds of the prominent actors in the different ages of the world's history—and about them the other historic personages and events should gather. History ought to be thus taught more as biography, having the personal charm that centres in and proceeds from the hero of a story or romance.

Here, again, the mother can be of signal service in the education of her child. She should gather in a scrap book the portraits of illustrious men, as authors, statesmen, warriors, musicians, artists, and the like. Arranging them in the sequence or contemporaneousness of their existence upon the earth, she can teach from them, by anecdote and incident, in a captivating manner, the rudiments of this noble and liberalizing study.

Along with the development of the memory, the imaginative and reasoning faculties are being unfolded and disciplined. The school takes up and continues the work of education, until the child, emerging from youth into manhood, is ready for the practical duties of an honorable life.

*Samuel Fallows*

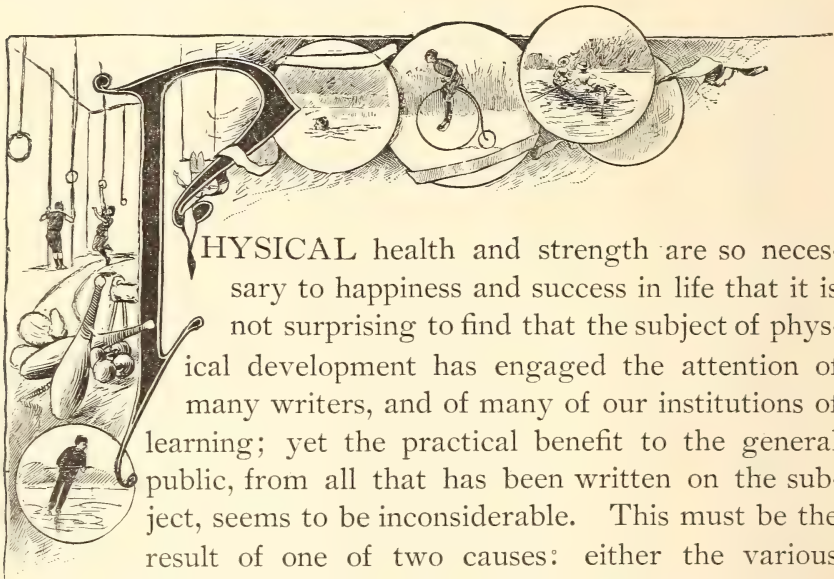


# PHYSICAL CULTURE.

BY

PROF. E. B. WARMAN.

"Holier than any temple of wood or stone, consecrated for divine right, and moral purposes, is the human body."



PHYSICAL health and strength are so necessary to happiness and success in life that it is not surprising to find that the subject of physical development has engaged the attention of many writers, and of many of our institutions of learning; yet the practical benefit to the general public, from all that has been written on the subject, seems to be inconsiderable. This must be the result of one of two causes: either the various modes of exercise have not been placed before the public in such a way as to make them practical, or such modes as have been given have only been adopted to be abused, and have only served to increase the prejudice of the public against manly sports. There is not an art, science or religion that cannot be abused, and shall we, then, condemn them all? Shall we not, rather, seek to discover the truth in each of

them, and thus be enabled to pursue that course which will lead us to a high, noble, grand manhood and womanhood?

The primary object of physical training is health and physical development; the secondary object is to attain to an easy and graceful carriage of the body. No person, weak in body and feeble in health, can appear to advantage on the rostrum, in public places, or in the social circle. While physical development should be sought as a means of health, which is the most important object, it is also a duty we owe to our homes, our friends and society that we shall cultivate those faculties which sweeten the disposition and render us most agreeable to those around us.

It is seldom we see a weak, dyspeptic person with an amiable or enviable disposition, while it is rarely that we see one of a strong physical frame whose presence and disposition are not the delight of his home. When we consider how many homes are made happier, and how many faces are made brighter through the study and practice of physical training, should we not consider this one of the leading branches of an early education? A uniform development is necessary—one part of the body should not be developed at the expense of another. No teacher should lay claim to proficiency, and no book to completeness, that disregard this theory. We find, even among trained gymnasts, a great deal of abnormal development. Did you ever ask a man to show you his muscle? If you did, what muscle? You did not specify any particular muscle, yet you asked him in the singular, indicating thereby that he had but one. In answer to the question, nine times out of ten, he will pull up his sleeve and show you his biceps. Is that the criterion of strength? No, not even for the arm for all purposes. It is often the criterion of weakness elsewhere, especially if over-developed. It is a test of strength in pulling or lifting, but such a development will not materially

aid one in striking a powerful blow, for the development of the triceps—the one under the biceps, which is used in striking or pushing—may have been neglected.

To satisfy yourself concerning the development of these muscles, push against some solid substance with your right arm, the palm of the hand resting against the object; then feel the upper portion of your arm, back and front, with your left hand, and you will readily perceive that the fore part of the upper arm—biceps—shows no special development, while the back part—triceps—is quite solid. Reverse the exercise by pulling some heavy object toward you, or raising a heavy weight from the floor, by bending your arm at the elbow, and by feeling with your left hand, you will at once find that the muscles in the fore part of the upper arm immediately rise and fill out, while the back part—the triceps—becomes nearly level. We state this merely to show the tendency to irregular development. As well might a parent educate and develop the taste for music in a daughter, without giving her those other accomplishments which are necessary to her success in the world. We can imagine to what an extent the life of a perfect musician would be a failure, who had no other knowledge, no other accomplishments. Yet, as well might we develop one of the mental faculties as one of the physical. An expert musician should possess other accomplishments. An expert rower should be an expert boxer, and thus equalize the development and consequent strength of his arm. What! is boxing manly? Yes, when a man boxes. Anything that a *man* does is manly; anything that a *woman* does is womanly. Next to God himself, there is nothing grander than a manly man and womanly woman. There are many who regard boxing as brutal; it is—when you make it so. So is rifle practice; so is sabre exercise; so is anything that is abused. Because you are handy with the gloves, there is no more



danger of your entering the prize-ring or developing a disposition to pommel everybody, than being an expert with the rifle or saber will develop a disposition in you to go around and shoot or slice up your neighbors. There is an old and familiar quotation which says, "It is glorious to possess a giant's strength, but cowardly to use it as a giant." Let the poor, hollow-chested, ill-tempered, dyspeptic grumbler against manly sports come out of his little den, doff his coat and vest, drink freely of the pure air which the Almighty has so plentifully provided, and then let him throw the ball, or use the dumb-bells, or tug at the oar, and he will go back to that self-same den and acknowledge to the world through the silent but powerful influence of his pen that he was wrong in attacking the thing itself, when his blow should have been levelled at its misapplication or abuse. We exclaim with Dr. Foss, "Let these things be done with the distinct recognition that we have a manly nature, and with such a manly measure as to do no harm to what is best and noblest in this loftier realm."

We have spoken of health of body and carriage of the body as distinct aims of physical training; but we must not stop there, for it is threefold in its mission; it will give to us what the old Latin poet prayed for, a sound mind in a sound body. Many of the colleges of our country are supplied with gymnasiums which often prove a detriment rather than an advantage, from the fact that so many of them have no competent instructors and the pupil is allowed to choose his own exercise, and he is very apt to practice those exercises which to him are the most pleasurable, and consequently he will either overdo in the first few weeks and then cease altogether, or will exercise only spasmodically, either of which is hurtful. Possibly, he may continue to exercise daily, but will only take such exercise as is to him most amusing, thereby developing one set of muscles at the expense of the others.

All these things need proper care to produce beneficial results; they should be regular, but never violent. Physical exercise in order to be strengthening need not necessarily be fatiguing or exhausting; such exercise is, on the contrary, debilitating.

We would prescribe a course of exercise in our schools and colleges that would be as obligatory as any part of the regular curriculum. The teacher should be genius enough to make his pupils enthusiastic, so that exercise might cease to be looked upon as an obligation, but considered a pleasure. Neither would we excuse the ladies from these exercises. The demands of the physical nature are in every way equal to the demands of the mental; if too much attention is given to the physical development and the mental is neglected, the brain will become correspondingly weak in its functions. The same rule applies to the undue exercise of the mental faculties at the expense of the physical; it draws the much needed blood of the body to supply the brain. Brain work is much more exhausting than hand work. Dr. Hall says: "The farmer can work from morning till night, from one week's end to another, and thrive on it, while the brain worker can not profitably labor more than six hours out of the twenty-four." The most voluminous and literary men of all times did not spend to exceed four or five hours per day at their desks, having found this the limit of their endurance and pleasurable labor. The body also needs the utmost care as it is the sacred temple for the indwelling of the soul. Do our young men and young ladies so regard it when they are getting an education? An education of what? Simply of the mind, while the body is neglected, and this process goes on till it has sapped the very life from the foundation of the mind. How many weak, debilitated, half-alive men and women are knocking at the doors of our halls of learning asking admittance; it would be just as reason-

able to adorn a tumble-down shanty with a mansard roof, as a physical wreck with an accomplished education. Stand before an institution of learning and watch the young men as they march from the building and pass down the street, and you will find them with heads that seem running away with their bodies, not because the heads are so large but because the bodies are so small. Some wit has said that if you want a fair representative of the average student who neglects physical exercise, just put a large, round doughnut upon a hair-pin. Alternate mental effort with some pleasant physical pastime. There is no one in any occupation who can not find an opportunity sometime between the hours of rising and retiring for at least a few moments exercise. When the brain is overtasked, do something to draw the blood to other portions of the body; there is nothing gained by too steady mental application. If the mind feels the need of rest, nature demands it, and unless one yields to the demand he will only lose time in trying to collect and concentrate his thoughts. A change in the line of thought is also essential, for endless monotony will wear away the fibres of the brain. The human body is like an engine; it will stand a good deal of wear and tear with little attention, but with proper care these bodies of ours may be so strengthened and our minds so disciplined that we may live the time allotted to man—"three score years and ten, and if by reason of strength, they may be four score, etc.," thereby admitting that they may be four score, if by reason of strength. Such we believe to be the purpose of the All-wise concerning every healthful child. How important then that parents and teachers see to the proper physical training of the children, that they may all reach that good old age. Volumes have been written on early moral and social training of the children; the mother will go out of her way to avoid any disagreeable sight that may injuriously affect the morals and manners of

her child, but how many mothers are there who have ever thought or taken into consideration the physical training of their little ones. How much more susceptible to moral and mental culture is a strong, healthy child than a weak, sickly one.

Many of the pupils of the writer will recall what he has so often said to them concerning his belief as to his own future, *i. e.*, that he fully expects to live to be one hundred years old, and he does not intend to be in any one's way either. Such is his earnest belief. For if "by reason of strength" it may be four score years, then by reason of more strength and proper care it may be five score. What we sow we shall reap. Is there no need of being sick? No. Not for a healthy child; he should pass through youth and manhood and old age and not know an ache or pain, unless it be the result of some accident, and when he does go to the beautiful beyond, the house in which he has lived so long simply crumbles to the dust, having served its purpose, and the spirit takes its flight. Is the writer never sick? He has been, but it was when he violated some law of nature. Every ache or pain he has ever had has been traceable to some carelessness on his part; but his physician is diet and exercise. But some may consider the question, asking if we do not think sickness is providential? No, a thousand times, no. We have no doubt that it greatly displeases the Almighty when He beholds the weakness and folly of His children. He may suffer it, but we most emphatically say we do not believe He wills it. Were it so, it would be a rebellion against Him to take medicine for restoration, and every physician would be an enemy to His divine will. Horace Mann, in his address as president of Antioch College in 1853, said: "I hold it to be morally impossible for God to have created, in the beginning, such men and women as we find the human race in their physical condition now to be." Examine the book of Genesis, which contains the earliest



annals of human history. With child-like simplicity this book describes the infancy of mankind; unlike modern history, it details the minutest circumstances of the social and religious life; indeed, it is rather a series of biographies than history. The false delicacy of modern times did not forbid the mention of whatever was done or suffered, and yet over all that expanse of time, more than a third part of the duration of the human race, not a single instance is recorded of a child born blind or deaf or dumb or idiotic or mal-formed in any way; during the whole period not a single case of natural death in infancy or childhood or early manhood or even in middle manhood is to be found. Not one man or woman died of disease. The simple record is "and he died;" or "and he died in a good old age and full of years;" or "he was old and full of days." No epidemic or even endemic diseases prevailed, showing that they died the natural death of healthy men and not the unnatural death of distempered ones. Through all this time—excepting the single case of Jacob in his old age and then only a day or two before his death—it does not appear that any man was ill or that any old lady, or young lady, ever fainted. Bodily pain from disease is nowhere mentioned. No cholera infantum, scarlet fever or small-pox; no, not even tooth-ache. So extraordinary a thing was it for a son to die before his father that an instance of it is deemed worthy of special notice, and this first case of the reversal of nature's law was two thousand years after the creation of Adam. See how this reversal of nature's law, for us, has become *the* law; for how rare is it now for all the children of the family to survive the parents. Rachel died at the birth of Benjamin, but this the only case of puerperal death that happened in the first 2,400 years of sacred history, and even this happened during the fatigues of a patriarchal journey when passengers were not wafted along in the *salons* of a railroad

car or steamboat. Had Adam, think you, tuberculous lungs? Was Eve flat chested, or did she cultivate the serpentine line of grace in a curved spine? Did Nimrod get up in the morning with a furred tongue, or was he tormented with dyspepsia? Had Esau the gout or *hepatitis*? Imagine how the tough old patriarchs would have looked if asked to subscribe for a lying-in hospital or an asylum for lunatics or an eye or ear infirmary or a school for deaf mutes. What would their eagle vision and swift-footedness have said to the project of a blind asylum or an orthopedic establishment? Did they suffer any of these revenges of nature against a false civilization? No; man came from the hand of God so perfect in his bodily organs, so defiant of cold and heat, of drought and humidity, so surcharged with vital fires, that it took 2,400 years of the abominations of appetite and ignorance, it took successive ages of outrages, excess and debauchery, to drain off his electric energies and make him even susceptible of disease. And then it took ages more to breed all these vital distempers which now nestle like vermin in every fiber of our bodies. During all this time, however, the fatal causes were at work which wore away and finally exhausted the glorious and abounding vigor of the pristine race. So numerous have diseases now become that if we were to write down their names in the smallest imaginable hand on the smallest bits of paper, there would not be room enough on the human body to place the labels.

Let us start, as it were, in a new life, with a determination to fight these maladies that have settled upon us. Let us build up our lost health in every way that our reason may dictate; let us have, at all times, a plentiful supply of fresh air, even in the coldest weather. A person may live for days without food; but deprive him of air, even for a few moments, and you deprive him of life itself. Breathe double; very few

people do this as much as they should. As to general rules for dieting, clothing and bathing, all persons are more or less sufficiently informed; and there can be no rules laid down to meet individual cases. As to rules and instructions on physical training, we have not space to give them here, but little manuals can be purchased at any book store. Each one should be his own physician; read, observe, think, and then act. As for beauty, what is it? Has physical exercise anything to do with it? In fact, there are no pretty men, though the term is often misapplied. Pretty applies to something on which we may feast the eyes. There are beautiful and handsome men and women, but the character is one of the constituents. What is called a pretty man is nothing more than a suit of clothes, the latest fashion, passing down the street without anything in it. No man or woman may be termed really beautiful before the age of forty or forty-five years; there are few really handsome men and women. Young womanhood is beautiful in the soft, dreamy day-dawn of loveliness, but she never reaches real beauty till womanhood has developed her body, mind and soul with touches of thought, feeling, love, care and grand resolves. The youth, just fledged as a professional man, must wait years until the lines of experience, close thought, professional conflicts, business excitement, hopes blasted and hopes realized, have chiselled a few lines upon his face and brought the brilliancy of sobriety to his eye, then, if pure, he is beautiful. Let us strive, then, for bodily and mental development; let us develop the physical side by side with the mental, but never let one oppose the other. In this way each may be made consistent with the other, thereby producing our threefold aim, health of the body, health of the mind, and a graceful carriage of the body. These three, when attained, will give us symmetrical development. We boast of freedom in this great land of ours, but we are all slaves;

slaves to some pernicious, soul-destroying habit. Let us free ourselves from everything that impedes our progress towards our high ideal manhood or womanhood, of form and health, and have for our motto, hopefulness, helpfulness, healthfulness and happiness.

*E B Wamman.*

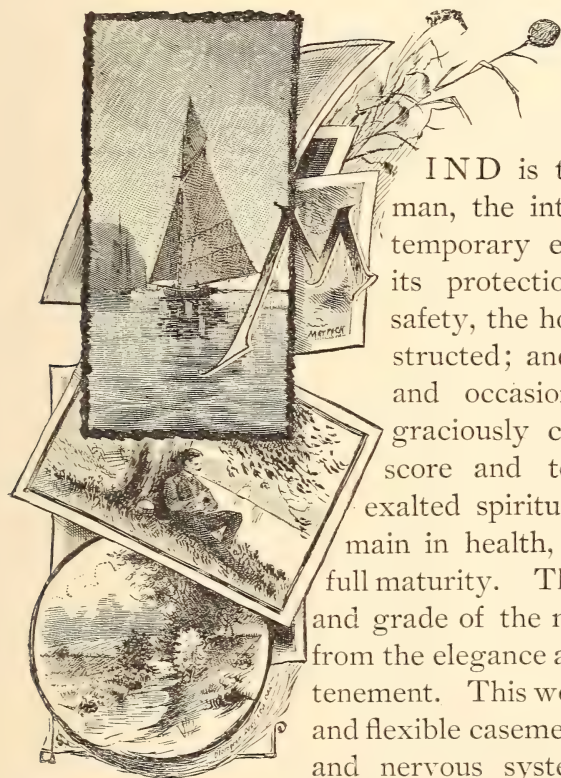




# THE EVILS OF MENTAL DISSIPATION.

BY

REV. A. S. ANDREWS, A. M., D. D.



IND is the great element in man, the intellectual lord of the temporary earthly temple. For its protection, nourishment and safety, the house of clay was constructed; and providential repairs and occasional renovations are graciously continued for "three score and ten years," that the exalted spiritual occupant may remain in health, and finally attain to full maturity. The relative excellency and grade of the mind may be inferred from the elegance and finish of its fleshy tenement. This wonderfully articulated and flexible casement, through the brain and nervous system, nourishes every faculty of the mind, until its earthly development and work are finished. For years, mental growth consists mainly in an increasing acquaintance with material things. The nervous system, rooted in the brain and spinal marrow, furnishes a

double highway over which intercommunication and commerce are constantly carried on between the mind and the outer world. Trains of reflection are coming and going each moment, and the storehouse of memory is filling up with the richest materials that the realm of matter affords. Through abstraction, comparison, judgment, understanding and reason, these materials are analyzed, classified, assorted and put away for future use.

This well arranged and hoarded information becomes, in due time, the basis of fresh intellectual activity; and new conclusions are reached. The process is repeated upon a constantly increasing scale until the whole kingdom of physics is reached, studied and apprehended. Literature, science, art and philosophy spring into being. Discovery, progress and greatness ensue, and man becomes the master of all terrestrial things. He regains his lordship over the earth and its inferior inhabitants, and he calls into use all the contents of land and sea. Spring and summer, seed-time and harvest, day and night and heat and cold, are his agents, and minister to his wants. His life becomes elegant, new attractions and fresh ornaments and graces are added to his person, his speech, his home, his furniture, his food, and his pleasures. Even before this stage of advancement has been reached, the mind takes cognizance of itself, and discovers in its own existence a new world, teeming with objects of the deepest and most exalted interest. To name these, new words are needed, and old ones are employed in a higher sense. To enter and explore this spirit-land, and to clothe the objects encountered in suitable linguistic drapery, furnish fresh mental employment of an exalted and ennobling character. Nowhere else in this life does such a field open. It is an intellectual domain, whose territory is wide and whose resources are well-nigh infinite. It abounds in whole continents of intellectual being,

whose forests, springs, rivers, bays and oceans of thought are rare and rich beyond all finite computation. Here

“Everlasting spring abides,  
And never withering flowers.”

From dewy youth to green old age, new scenes and fresh beauties present themselves daily. It is a radiant, sunny land, where elect spirits walk and commune, explore and discover, arrange and classify their mental treasures. These immortal spirits, in their white robes, have an *elysium*, whose beauty, variety, brilliancy and happiness are surpassed only by the owners of that glorious inheritance which the infinite and munificent “Father of the spirits of all flesh” is constructing for his earthly children. In this high state of mental development and Christian civilization, men not only confer with each other in literature, art, learning and faith, but they rise from the contemplation of creation and providence to the apprehension of God, bare their heads in his presence, and fall down in awe and loyalty at his feet! They are made in His image, see His wisdom, feel His power, and taste His goodness!

Thus gifted, and with such possibilities within his reach, what a wonderful being is man! With the crown of intellectuality gracing his brow, and the likeness of God spreading through his heart, who can set bounds to his growth and power in this life, or who can measure his moral worth, or fully estimate his glory and felicity in that which is to come? Such a being was created for the presence of God and the society of angels. Would it not be a melancholy sight to behold an intellectual orb of such magnitude and brightness wandering and flickering in its orbit? Yet, how often is this depressing spectacle witnessed in our daily experience.

A gentleman once put into the hands of a silversmith an elegant watch, which ran irregularly. It was a perfect piece of work-

manship. It was taken to pieces, examined and put together, again and again; no defect was discovered, and yet the irregularity continued. At last it occurred to the experienced watchmaker that possibly the balance wheel might be influenced by a magnet, which retarded or quickened its movement, and in this way produced the irregularity. A needle was applied to it, and his suspicion was found to be true. The steel works in the other parts of the watch affected its motions. With a new balance wheel, the watch was a perfect time-piece. The human mind, despite its finished workmanship, rich materials and nice adjustment of all the parts to each other, often moves irregularly. And in nearly all cases, the presence of some magnet may be suspected. Natural bias, a perverted taste, an intellectual habit, or wrong education, may have located, near the balance wheel of that mental being, some magnetic influence that disturbs its activities and makes its motions irregular and eccentric. When this has been done, the poise and stability of intellectual life have been disturbed, and mental dissipation begins. If regular habits of mind are interrupted, and disorder and confusion are permitted, no one can predict, with certainty, the mischief that may ensue. *The mind itself* is injured. The Creator has bestowed intellectual gifts upon man in an undeveloped state. No one came into being like the fabled Minerva, from the brain of Jupiter, in full maturity. Here, as in religious life, we have "first the blade, then the ear, after that the full corn in the ear." The development of the mind is slow, and never is great in the absence of labor. Ordinarily, mental growth and strength are in proportion to the labor performed. The petted child, that lives for years in its nurse's arms, remains helpless, while that one which is seemingly neglected, learns to walk, and at an early age becomes independent and self-reliant. The blacksmith's arm and the



ditcher's back grow strong from vigorous exercise. The pilot sharpens his vision, and the musician improves his touch by constant practice. The same is true intellectually. The untried mind is weak, and never becomes athletic without exercise.

If these statements are true, the human mind can never become strong without vigorous, regular and manly employment. The dainty, tidy little intellect that never touches anything rough or heavy, is not remarkable for strength or boldness. Like the bright-winged insect that spends the few hours of its existence in the green meadows and gardens of spring, and tastes the honeyed juices in each clear flower cup, so the habitual reader of sonnets, fictions and pastoral poetry, is an intellectual moth, whose wings possess no strength, and whose feet never touched the branches of forest trees or mountain summits. The great ox, that plows his master's field and draws his rich harvests to the world's markets, is made strong by the hardships and drudgeries of his life. If men would shun the foibles, weaknesses and miseries of multitudes of those whom they see and whose condition they deplore; if they would become wise, find truth, hoard up knowledge, and grow great in all the attributes of exalted manhood, they must grapple with difficulties, vanquish foes, and plant their feet in triumph upon the highest mountains of faith and successful investigation.

When, in his reading and studies, man has "sown beside all waters," and "intermeddled with all wisdom," he is rich in experience, wise in counsel, self-reliant in action, lofty in purpose and fearless in execution. A man of this mould is never poor and never without resources. He has food to eat that the world knows not of. He has light in his dwelling and hope in his heart. If the people of his age flatter and smile upon him, he appreciates their kindness

and knows how to turn it to the best account. But if they neglect and frown upon him, he can withdraw from society, live within himself, commune in books and literature, art and science, with the great master spirits of the past and present, and, through faith in Jehovah, as revealed in nature and revelation, "he can soar to heaven and talk with God!" A man of this grade is never lonely, and need never be depressed. His horizon is broad, his vision bright, his experience deep and his happiness profound. Such a creature is worthy of the God who made him, and, like his Infinite Father, he is, to some extent at least, "the same, yesterday, to-day and forever." The shallow, fitful, dissipated mind is incomparably inferior to this. Its vision is short, sympathies narrow, resources few and capabilities small. In the great trials of life, when discipline, endurance and courage are indispensable, what can the dissipated mind do? It is wholly dependent! It has refused to encounter difficulties and master enemies. Labor has been irksome, regular employment shunned, and the mind in its conscious weakness has become irresolute and timid. And now, toward the end of life, when cares and trials come and the strength and courage which well developed manhood and brain power secure are needed, the dissipated mind is helpless and hopeless! Such minds have a pitiable experience, and their poverty and littleness are absolutely hideous.

In all the walks of life, there are multitudes of such minds. Men and women who have allowed the era of mental discipline and culture to pass unimproved, who have for years been drones in every intellectual hive, now, when their lives are hard and their stores scanty, curse their fate, envy the intellectual competency of the learned and great, and murmur against the allotments of providence. In these things they are wrong. Their weakness, ignorance

and mental destitution are the natural results of their own folly. They have never been systematic workers, have had no self-control, and the powers of their minds, like undrilled and undisciplined soldiers, are useless and helpless! The steam has not been compressed into the intellectual cylinder, and, consequently, it has no power. It is not denied that they have had their periods of activity, and that at times they have worked. But their labors have been fitful, irregular and eccentric. Their energies have been divided and scattered, and the results of their studies and readings are comparatively worthless. Their minds may have been bright, and the mental rays may have been abundant and luminous, but they have been scattered, and their focal power has never been felt at a single burning point. This is one of the causes, aye, one of the greatest causes, of intellectual blight and personal disaster.

*Mental Dissipation is Hurtful to Society.*—The effects of mere manual labor are small. Mind is the prolific source of wealth, ease, convenience and comfort. The activities of this divine principle within us mark the distance between savage and civilized life. Before the proper development of mind in any country, the bare necessities of existence, and these only, can be possessed by those who have no culture, no science and no art. In this state of society, existence is cramped and stunted. Food and raiment are meagre, and men—and especially women—are menials. The drudgeries and hardships of life bear heavily upon them. Their mode of being is little above the condition of the beasts that perish. They are of the earth, and seldom lift their eyes and hearts up toward Him in whom they live, move, and have their being. But when mind is realized, esteemed, and fully utilized, the era of growth and progress begins. The hidden stores of nature are uncovered, and their contents drawn out

and brought into use. The principles and facts utilized in mechanics are discovered. Manufactories spring into being. The raw materials collected from the fields, forests and mines are transformed into articles of usefulness. Taste is developed. The fine arts spread a charm, an elegance, over all that we possess, and man becomes a more refined, a more accomplished being. The great *a priori* principles, that run through and bind together the phenomena and facts that enter into systems of science and philosophy, are perceived, and men see the order of creation, trace the links in the chain of cause and effect, and feel the motion of the great wheels of infinite providence. In the light of reason, conscience opens its eyes. The wide distinctions between truth and error, right and wrong, heaven and hell, are perceived, and men and women possess a nobility, grace, dignity, moral worth and greatness that ally them to God and angels! But the steps by which these heights of physical, mental and moral being are reached can be climbed only by him who walks steadily, calmly and regularly onward and upward. No fitful, irregular motion will succeed. Earnest, faithful, persistent, exhaustive labor is indispensable, and, without it, the great realms of matter and mind can never be explored, thrown open and brought into the service of the human race. If these things are true, and society is dependent upon regular, athletic, mental employment for all its resources and powers, can any thing be more destructive to the interests, successes and hopes of humanity than mental dissipation? The primary meaning of the word shows its deadly influence. It comes from "*dis*, apart, and *supo*, to throw." Dissipation scatters and wastes, pulls down and destroys. With this fearful conception of the word in the mind, we have only to look around to perceive the wholesale mischief that is carried on almost everywhere.

Of the thousands who come into being in all civilized climes



and countries, how few have any real mental life? Of the vast hordes that come upon the stage of action, not one in ten, not one in twenty, regularly reads and thinks! More may pretend to do so, but where are the fruits of their mental being? "They have names to live while they are dead." There is no system, nor order, nor aim in their reading and thinking. The light, passionate fictions of the age, with their licentious and weird stories, may occupy the time, chain the attention, and inflame the natures of our sons and daughters; but they contain no accurate information, interpose no checks to vice and folly, and create no great training of thought and sentiment. On the contrary, their tendency is to evil. They distend and poison the intellectual stomach. They hang up in the halls of memory unnatural life pictures, which haunt the imagination and corrupt the truth. It is impossible to estimate the waste of time, the decay of the intellectual powers and the blight of the moral nature produced by such mental habits. They spread and grow like the breath of a great pestilence, in proportion to the countless victims upon whom they feed, until whole countries and generations are cursed and blasted by their influence. They lay their wilting power upon manhood and womanhood, and spread the shadows of death over many a blighted house and ruined family!

The sensational newspapers and the police gazettes, that stream from the teeming presses of the age, exert a no less pernicious and deadly power. In too many instances, for the sake of gain, the owners of these execrable sheets cater to a pernicious public appetite, and feed to surfeiting the debauched intellectual and moral natures of a dissolute but growing multitude of voracious readers! Who can adequately estimate the great harvest of corruption and crime, sin and death that must ultimately grow and be reaped from seed sown by the venal presses of this country? Nor are the extravagant and bitter

partizan periodicals of the time free from censure at this point. Large numbers of these appear to have adopted as their motto, "The end justifies the means," and they assail their adversaries and defend their friends by any instrumentalities that truth or falsehood, fact or fable, may supply. When we remember that the masses of the people read little outside of the classes of books and periodicals just named, do we wonder that the number of disciplined minds is so small, and the number of those who do not study or think is so large?

When the tendencies to disorder and abasement are so numerous, can any be surprised at the enormous outlays of money and men that are necessary for the quiet, peace, and protection of society? And yet, outlaws increase, crimes multiply, officers of state are busy, the courts of justice find constant employment, and work-houses, jails and penitentiaries are crowded! Thousands, aye, millions, who could, and should be constant workers and producers in the busy social and political hives of the country, are worse than drones. They are destructives whose power goes crashing through all the interests of humanity! Who, that ponders these facts as he ought, can fail to feel and deplore the evils that spring from mental dissipation? Its breath is pestilent, and its touch is death!

*History Bears Testimony to the Truthfulness of What has Been Said.*—The great epochs in nearly all countries have been preceded by men of earnest and continued mental work. An instance of this kind occurred during the reign of Queen Elizabeth of England. From the age of Alfred the Great, there had been men of mind in the kingdom. Geoffrey Chaucer was a great man, and he did much for his native land, and especially in the formation of the English language. But, notwithstanding the advancements made in literature and art,

no great galaxy of stars appeared in the scientific heavens of Great Britain. Sonnets, pastoral poetry and fiction had engaged the attention of the people who could read. All intellectual labor was of a light and joyous character. The people lived in their eyes and ears and in the gratification of their appetites. They were fond of passion and display, jousts and tournaments, feasts and masquerades, music and shows. But before the death of Henry VIII culture began to grow. It continued, and in the reign of Elizabeth, the ancient classics were studied, the sciences began to receive the attention which their importance deserved, education took a much wider range, and men learned to study and to think for themselves. Sir Walter Raleigh, Sir Francis Bacon and others, became great in thought and culture, and the intellectual labors of these men and their learned and laborious contemporaries, produced a new era in English mind and in English manhood. The momentum which these master spirits gave to growth, greatness and power, has never been lost. To this day, they live in the literature, science, philosophy and religion of the British empire. Their example and influence have lifted their countrymen upon an elevated plane that has never before been reached by a whole nation of people. The greatness of England to-day and her power at home and abroad, on land and sea, are the direct results of the thousands in her wide dominions who, day and night, bend under their intellectual burdens. In their hoarded wisdom, scientific skill, personal energy and united strength, they are in the van of the vast army of intellectual and Christian workers in the civilized world.

Prussia, under the reign of the Emperor William, guided by the astute and far-seeing Bismarck, exemplifies the same truth. Her exalted and splendid position among the great powers of Europe is the result of the Herculean mental energy and enterprise that have distinguished the Germans for more

than half a century. The plodding, toiling, persistent German mind is now beginning to eat the rich, ripe fruits of its long, earnest and indefatigable labors! And does not our own history shed a clear, strong light upon this subject? Little more than a century ago, a few scattered colonists, representing the best blood, brain and heart of the gifted, freedom-loving masses of the old world, came to this country. They occupied a small number of settlements on the borders of the newly discovered continent. They were in the midst of thousands of savage red men, who regarded them as enemies and depredators, and who planned and plotted for their destruction. These colonists were destitute of all the comforts and elegancies of life, and could secure only the bare necessities of existence in the sweat of their faces. But, despite all the difficulties and dangers that confronted them, they have cleared, peopled, and now hold in a high state of physical, mental and moral culture, the finest continent upon which the sun shines! And they have built here, in their free, united and prosperous government, the finest temple of personal and public freedom ever erected upon the face of earth! This glorious country, with its vast domain, teeming resources and fifty millions of people, is the magnificent result of a hundred years of intellectual toil.

*The failures of many ancient and modern states and kingdoms* add emphasis to what has just been said. When the citizens of a country are ignorant, they become an easy prey to ambitious and selfish rulers. In such a country, a single great man can fasten chains of despotism upon the necks of undeveloped thousands. He can build up a princely family, establish a throne, and lead great armies into the territories of neighboring states. To the uninitiated, such a government may seem to be strong and the sovereign or magistrate may apparently be firmly established in his chair of state; but, if the great



ruler dies, how often does his kingdom perish with him. There is a want of great men in the land, who can take the place of the fallen leader, and complete the work already begun. This is one reason, and the chief one, that caused the fickleness and instability of ancient governments. The Central and South American states have been of this character. The people have been ignorant, have not had mental discipline and training, their intellectual forces have been wasted, dissipated and lost, and there is nothing stable or strong. Like the colors of a chameleon, or shifting scenes in the kaleidoscope, such governments come and go. And the miseries, poverty and discouragement of the people must necessarily be great. Accumulation, growth, power and greatness are impossible! There is nothing permanent, and nothing safe! And no man can tell "what a day may bring forth." Industry and energy often lose their rewards. There are no restraints to vice, idleness and dissipation, and no incentives to enterprise and virtue. The gloom of midnight rests upon such a country, and the paralysis of death falls upon its inhabitants.

It may be proper here to suggest some remedies for the evils of mental dissipation. These are, to begin with,—*a well organized and regulated system of hygiene*. The laws of health have much to do with mental training and development. A sound, healthy body is a noble boon. The inspired teacher makes Christ congratulate Himself, as the divine Son is enveloped in pure flesh and blood. Looking up to the Father, in grateful recognition of the gift, He says, "A body hast thou prepared me!" This body, created pure, fitted Him for His mission in this world, and without it He could never have put the holy and spiritual truth of the divine kingdom into the minds, hearts and lives of men. Neither can men develop, do their work, and pass hopefully and joyously out of life without a body. Infants and invalids may fall

asleep sweetly and quietly in the arms of infinite compassion, but great and well poised mental life is generally encased in a healthy body. There are exceptions to the rule, but still it exists, and its reality is conceded.

The mind operates in this life through physical organs, and its vigor and power must, to some extent, depend upon their strength. And, if this be true, too much attention can hardly be given to the laws of health and physical training. Multitudes of men and women are wrecked intellectually for want of these. In their absence, a weak, sickly state of body ensues, mental application can not be endured, idle, restless and inattentive habits are engendered, and the powers of the mind can not be unfolded, concentrated and made strong. Some of the brightest minds in the world have been lost to themselves, and lost to society in this manner. If we would stop this constant drain upon our mental resources, stimulate intellectual growth and enterprise, and raise up a generation of men and women who can master difficulties, discover the occult principles of social, civil and religious truth, we must inculcate and practice a wise and rigid system of hygiene.

*A thorough and well digested course of instruction should be inaugurated in our public schools.*—There is a tendency to light, partial and rapid education in this age. Our sons and daughters are eager to become men and women. They are impatient of restraint and control. Life is bright and gay to them, seems too short for the acquisition of all that they wish to possess and enjoy, and, consequently, they are unwilling to spare the time necessary for culture and preparation. They must hasten to the goal of their activities and joys. They bear constantly against the reins of parental authority and scholastic discipline, and indulgent fathers and mothers yield. Adroit and selfish teachers, perceiving the tendencies of the age, adjust their courses of study to the popular taste.

Either long lessons, wearisome to the student and improperly prepared, are hurriedly passed over, or a short, easy curriculum is established, cheap teachers are employed, the young of both sexes enter our colleges, and graduate at a



A TIRESOME LESSON.

stage of advancement that hardly fits them for the high school. Such a course is ruinous, and fails to prepare the young for the stern realities and responsible duties of life. These half educated and undisciplined *parvenus* enter society to become the devotees of fashion and folly, the dupes and gulls of ingenious and unprincipled men and women, who wish to use them for the accomplishment of their own selfish, heartless and infamous ends! Every friend of humanity pities from his heart the inexperienced thousands of both sexes who pour out of the finishing schools of this country to flutter and flash like the gay and thoughtless butterfly through the bright flower-beds of youthful pleasure and fashionable dissipation, and then to endure the bitter disappointments and cruel hard-



ships which spring from wasted youthful opportunities, and ultimately to die in neglect and want, with the fires of remorse burning in their hearts!

Education should be thorough; the rudiments should be completely mastered; the linguistic and scientific schools should be strong; our own rich mother tongue should hold a commanding place in the course of studies; able masters, possessing the accomplishments and manhood which we covet for our children, should fill the seats of learning, and the practical utility of all that is taught should be emphasized and pressed upon the attention of the young. When all of this is done, and faithfully done, the tendencies to mental dissipation will be immeasurably diminished. And all this should be done, or our children should be left to the discipline and culture which labor, attention to business and the earnest, necessary and pressing enterprises of life secure. It is better, a thousand times, to leave a child to these, than to smatter him through the short course in many of the shallow and superficial schools of this age.

*Moral principle and the restraints and stimulants of religious truth are friendly to mental discipline.*—Whatever may be the opinions of men in reference to the Christian religion, it must be conceded that, when honestly embraced and conscientiously practiced, it calms, sobers, restrains and elevates human nature. It unites, with the religion of nature, in throwing open to man's gaze all the stores that a benignant providence has filled for the use and enjoyment of his earthly creatures, while, at the same time, it tells us how and when they may be legitimately used. But, while it freely encourages all innocent and pure pleasures, it puts the divine interdict upon all that is irregular, eccentric and wrong. This system, that claims to be from God, proposes to regulate and



control our whole lives, and to hold us, in the indulgence of our appetites, passions, tastes and predilections, within the bounds of temperance, prudence and propriety. And it enforces obedience to its mandates with the awful penalties of life and death to both body and soul! No thoughtful mind can fail to perceive that such a religion must, and will, be favorable to the highest species of mental discipline. Under its benign influence, the powers of appetite are diminished, reason and conscience become the regnant elements in human life, virtue and purity are quickened, and the poise, greatness and splendor of manhood, are augmented and beautified.

If these be facts, who can fail to see that the cultivation and practice of the Christian religion should be esteemed and encouraged by all who wish to diminish the tendencies to mental dissipation, and who would promote the health, activity, regularity and power of the human mind! They who would take the Bible from the school-room, exclude Christian masters from professorships and presidential chairs in our institutions of learning, and would, if they could, divorce Christianity from culture, are not the friends of mental growth and intellectual superiority. He who, animated by the spirit of the late Stephen Girard, would stand, armed with authority, at the doors of the colleges and universities of this country, and prevent the ingress of the principles and ministers of religious truth, is, either wittingly or unwittingly, the enemy to true culture, to high mental discipline, and to the purity and elevation of character that ennobles and dignifies human nature.

If we would make the wisest and best possible use of the rich stores of material, intellectual and moral good, which God, in His goodness, has given us; if we would properly employ the abundant materials furnished to our hands by the intellectual and spiritual generations of workers that have

preceded us; and if we would finish the great temple of Christian civilization upon the foundation which they have laid, we must avail ourselves of the restraints and fears, the hopes and incentives of the Christian religion. This will help to awake the human mind to all its possibilities for this life, and for that which is to come.

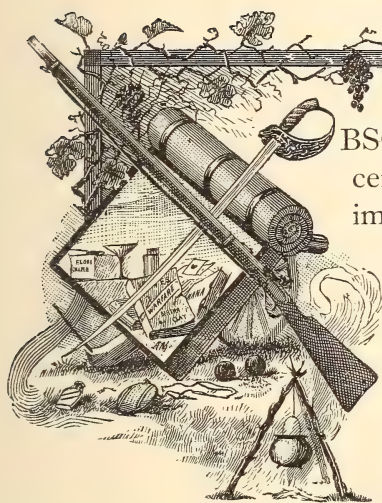
*A. S. Andrews*



# THE FOES OF SOCIETY.

BY

REV. RANSOM DUNN, D. D.



ABSOLUTE simplicity, if not inconceivable, is indefinable. Definition implies plurality. No idea, thing or being is known by itself, but always in relation to something else. We must believe in simple ideas and single objects; but in reality every individual is a part of a general whole. This is emphatically true of man. No mat-

ter how complete and perfect may be the individual, he is never complete in himself, but is always a part of society. The real functions of man, his true life and dignity are realized only in society.

This society may be primitive and simple, domestic and social, organic and civil; but it must exist. The duties, advantages and dangers of society are therefore subjects of the highest importance.

The accidental aggregation of individuals in simple society or the voluntary organizations for profit or pleasure may be of vast consequence to those associated; but man's

development, character and destiny depend upon the natural relation in family and state.

All combinations of matter and mind exhibit antagonisms, and much of the beauty and utility of the universe depends upon these antagonistic forces. Society must necessarily include some such forces; but a single glance at the history and condition of the world reveals something more and worse than simple antagonism. Personal crimes, social disorders and national wars reveal the fact that some terrible forces have been at war with society and in conflict with its principles and interests. These foes have not been weak and incidental, but fierce, perpetual and bloody. The most tender ties have been severed, honor and happiness disregarded, and the most sacred obligations and institutions violated. Empires have been scattered, nations ruined, and civilization itself saved from death only by marching out from falling kingdoms to newer fields. The fragments of these social and civil ruins, stained with blood, are scattered all over the field of history. No form of government nor type of civilization has escaped the foes of society, which have fought with equal vengeance against the family, the republic and the throne.

*First.—Individualism* necessarily antagonizes society. Each individual has wants and desires to be satisfied only by the same blessings desired by others; and, if the competition and antagonism could only be well balanced, each braced by resistance and stimulated by contact, public utility would be enjoyed. But each member of society possesses some qualities, forces and capabilities, the uses of which belong to others. Every man is thus in part owned by others and, although his right to himself is supreme over what is exclusively his own, yet the assistance due to others by reciprocity or benevolence, is as really a debt to society as though written in the most formal bond. Just how much belongs exclusively to the



individual and how much to society is not easily determined. Despotism claims entire possession, denying all personal claims. Monarchy claims supreme, if not *divine* rights, holding personal rights subject to the king or queen, who speaks of subjects and soldiers as, "my subjects and servants." Republicanism claims a portion of every man's energies and influence and admits every man's personal rights and claims upon society. Individualism claims, in theory or practice, entire personal possession and the right to ignore society in life and labor. Hermits and ascetics thus fight society by robbing the world of services due and retiring as far as possible within the limits of exclusive individuality.

In a sense no less offensive, those who in labor and trade endeavor to secure wealth and comforts for personal satisfaction and use, regardless of others' claims, are foes to society; not only withholding what belongs to society of their own being and possessions, but taking what actually belongs to the public. Whenever the support due to the family is withheld or hoarded, or the tax due to government retained, society suffers from foes who are not honorable nor honest. This class of foes did not die with ancient empires, nor fear to cross the Atlantic, nor perish in the American civil wars.

Consistency is not a necessary qualification for society's foes. In all ages, not excepting the nineteenth century, some have denied the rights of society entirely, claiming complete and supreme individual rights in all things and associating together simply for their maintenance. The communistic distribution of property proposed, the socialistic idea of force by society in meeting the demands of individuals, and the nihilistic, chaotic state fought for, are all but the wild forces of extreme individualism. None of these schemes could be realized without destroying society, upon which the civilization and existence of the race depends.

*Second.*—*Monarchism*, or the love of power, presents a still more formidable array of the enemies of society. Sometimes the war-club of the savage reveals and stimulates this murderous love, and the necklace of scalps tells the bloody story of wrong and suffering. Sometimes, in milder form, individual intrigue and persevering assumption give destructive power. Sometimes, and often, the power of influence and financial dominion are sought and secured by the power of money. Indeed, it is hard to see why money is sought with such eagerness and sacrifice excepting for animal gratification, or better standing in society; and what does that better standing mean but a position, exciting the fear and respect of others, and an increase of influence or power over the feelings, business or pursuits of other members of society. Most of the "love of money," especially in America, is for the power it gives over business and trade, and position in society, or for civil or military office. This destructive warfare upon society is developed in all kinds of public and private robbery and in inflictions of poverty and wretchedness upon society. But this destructive foe is seen in his most frightful work in personal and incorporated monopolies. Capital and capitalists are necessary in the great improvements and progress of civilization, and corporations are indispensable; but when these mighty forces are used for the oppression of labor or the unnecessary increase of the prices of life's comforts, they become the engines of torture,—foes to humanity. And these foes are all the worse and more dangerous, because of the difficulty in distinguishing them, and of devising means or laws for their suppression. Producers and consumers have, comparatively, very little money, but most of the wealth of the world is to be seen somewhere between the hand of the producer and the mouth of the consumer. In some cases the love and exercise of power against the best interests of society

are developed in hereditary and family aristocracy. The power of assumption is wonderful, and, when kept up for successive generations, it is not strange that caste distinctions, jealousies and oppressions afflict society, and when civil governments recognize and support such assumptions, the evil is greatly increased to the injury of all parties. Even the aristocracy of learning, when confined to a few favored ones and given civil or military authority, may, with the superior skill and knowledge of scholarship, become an enemy to society.

Religious aristocracy has sometimes been employed as an engine of power against the people and society at large. There are false, as well as true religions, selfish as well as benevolent organizations. Pure religion is the friend of society and of progress, and even false religions stand out in history so identified with the best developments of civilization and society, as to justify the belief that the exercise of man's religious nature in some form, is indispensable to human progress. There are religious systems, orders and organizations which are oppressive and injurious, and especially is this true respecting ecclesiastical centralization and monopoly. Indeed it is probable that not a single case in the world's history can be found where a single religious organization existed any great length of time without competition, which did not become corrupt and oppressive. Universal ecclesiastical unity in America would undoubtedly, with present moral and religious attainments, repeat the history of the Dark Ages, with a vengeance.

But the civil and military foes of society stand out the most distinct in the field of history, with the spirit of monarchical tyranny, and the instruments of death and despotism. Political partisans, struggling for power which would be oppressive if unopposed; civil officers usurping unjust prerogatives; ignorant and selfish legislators; bribed judges and ambitious

administrators, kindle passions and fires which result in the slaughter of the battlefield. It may be true that the moral and civil atmosphere is sometimes cleared by these terrible convulsions; and yet, better methods ought to be adopted, and society saved from the torture of the world's great curse. The love of power, which is the spirit of monarchism, seems to be universal and omnipresent, disturbing the peace of the most sacred relations, defeating the wisest counsels of statesmanship and always participating in the death of nations.

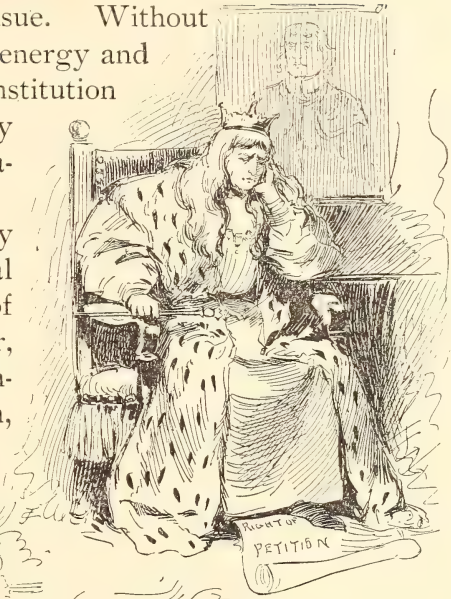
*Third.—Animalism* furnishes foes no less numerous and formidable. Society is constituted of mental beings, not animals. But men have animal as well as human nature, bodies as well as minds, instincts as well as reason. If controlled by reason and conscience, these instincts become fibres of attachment and sources of social and civil strength; but their limits are not determined by fixed physical laws, and unless restrained by judgment and conscience, their constant demand and continuous gratification will prove the most subtle and destructive foes ever brought against human society. Unlawful gratification of appetite destroyed the peace of Eden and poisoned the currents of human life. Not only were fear, wretchedness and death thus introduced into the first family, but into every family upon the earth. Passion and appetite simply demand gratification and freedom from exertion.

*Indolence* is the sure result of sensualism; but the utility and success of society depend upon activity. Nothing can be more directly opposed to the best interest of society than the lethargy produced by excessive gratification of animal nature. As animal nature is thus developed, intellect and intelligence are *diminished* and the conscience and social feelings stupefied. Literary institutions and enterprises will be neglected, and culture, at first confined to esthetics and fiction, will decay,



and general weakness ensue. Without labor, in ease and luxury, energy and enterprise, courage and constitution diminish and general debility prepares society for prostration and death.

The coolness of family love, the weakness of social virtue, the low estimate of public conscience and honor, the weakness of moral convictions and true patriotism, are the sure signs of national death. There are crimes against individuals,



MONARCHISM.

which, although great, are not murder, and there are terrible foes of society which still leave life in civilization and nations; but luxury and lust sap the foundations of society, destroy the vitality of nations and complete the work of destruction. Nations do not die from external conflict and pressure, but from internal weakness superinduced by their luxurious and



ANIMALISM.

deteriorating modes of life. If to indolence, debilitating amusements and common luxuries, powerful stimulants are added, decay and death are sure. So Egypt, intoxicated with the luxurious habits and pleasures of Assyria and Phœnicia, decayed. The remnants of her civilization were too much for Greece, which in self-gratification lost her strength and grandeur, leaving her history and literature — her dead empire and dead language — to other nations. Rome, prospering for a while, with literary, artistic and financial wealth, borrowed or stolen from the Grecian isles, dies at last by the imbecility superinduced by her passions and pride. Her physical and moral strength and courage were wasted before the Northmen struck the fatal blow which scattered the grandest empire the world had ever seen. So it has been with all the nations and all the types of civilization in their conditions of life and progress. They have been weakened, petrified or destroyed in proportion to the influence of sensualism. Nations may waste their wealth in useless expenditures, or mangle each other on battle-fields, yet survive, and even grow; but when they yield to animalism, they drink the poison of death and commit national suicide.

If, with the luxuries and stimulants of antiquity, nations were so completely subdued and ruined, what must be expected from the foes of the present day, which pour the burning lava of alcohol through all the land? " Never before have the means of inebriation been so abundant and so easily obtained, and never before have these stimulants been so poisonous and destructive. The wealth and wages of the people of America, which furnish larger means and opportunity for intoxication, render foes from this source more terrible and dangerous to society than ever before threatened the vitality of civilization. Just so sure as the laws of nature continue, the continuance and liberty of this class of foes will seal the

doom of American society. More family blood, tears and anguish arise from this source than all others. No blighting curse of earth has done so much to ruin family happiness and hopes, or severed so many ties of friendship and society. No other evil has wasted and consumed so much prosperity and life, destroyed so many minds and bodies, produced so much crime and misery, debilitated so many officers and citizens, as intemperance. The tide of civilization must subside or the waves of intoxication be stayed. This is an *irrepressible conflict* which cannot be postponed or evaded. The foe is in the field with millions of money and hundreds of thousands of servile followers. It is life or death for the nation—for civilization—and for millions of families and individuals embraced in the relations of society.

*Fourth.—Philosophical Enemies.* The growth and progress of society must depend largely upon its ideals. If these are not above the human, then the development must be limited by the best which are accepted. The denial of a perfect Supreme Being must be a hindrance to personal and social advancement. Society is based upon social conceptions and feelings, and, if these are limited to human associations, social nature must be limited in practical exercise and experience as well as in ideals. But a small portion of human life can be spent in actual converse with society. Most of our time and thought is devoted to those who are absent, and these associations should be in advance of actual experience. As a child should be associated with those higher and better than his equals, so man needs to cultivate his social nature with a being higher than himself. In all cases of affection, there is a necessary tendency to deny all imperfections of the loved ones and to make out, as far as possible, a perfect object of love. This demand for a perfect object of affection is inherent in the human mind, showing that mind was made for something

higher than itself and that without such an object of love, like the bird with its broken wing, the man, and thus society, must sink instead of rising.

In all society there must be mutual dependence and feelings of obligation and a grateful recognition of favors. Gratitude therefore becomes a necessary condition of society, life and happiness.

Gratitude always contemplates personal favors, and gratitude to things is impossible. And yet, ninety-nine-hundredths of all our comforts come from some source above and independent of man, and any theory which ignores a Supreme Benefactor destroys all possibility of gratitude indispensable to true society. The denial of a divine supreme Deity, or the denial of a divine personality outside of matter, or such denial of evidence as leaves the mind professedly without belief in divine personal perfections, must be opposed to the best interests and life of society. Atheism, as positive, pantheistic or agnostic, robs society of its models of character and of the best associations of thought and feeling, renders gratitude impossible in many cases, and is a foe to society in the fundamental elements of its life. As a chain cannot be sustained by its own links without some ground of dependence outside itself, no more can obligation have a firm basis and standard without relations above equals, and supreme. Without a God there can be no standard of morality nor moral foundation for society. The denial of a God is virtually the denial of spirit, distinct from matter. But society is itself spiritual and to ignore or deny such existence is to deny society itself. So also is society necessarily constituted with reference to a future. And that tendency of mind and life of hope is to such an extent vital to all true society that the denial in any form of the existence and eternity of God or of man's immortality is to strike at the very heart of society and oppose its very life.



Such then are the enemies with which society has to contend. All the battle-fields of nations and conflicts of civilization, all the struggles for family and social life and happiness have been conflicts with Individualism, Monarchism, Animalism and Atheism. And when individual claims shall be held subject to society rights,—power be exercised in benevolence,—animal appetites and passions be subjected to reason and conscience, and all subjected to the Supreme Ruler, then will be realized the completeness of personal life, the perfection of society and the fullness of hope.

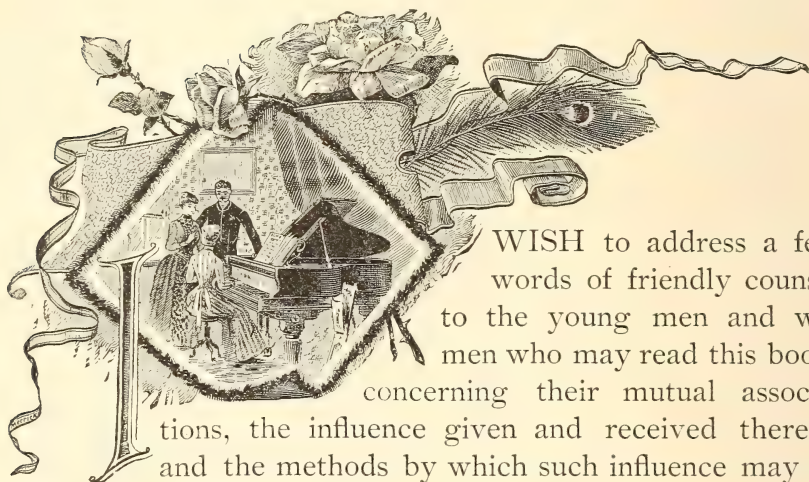
*R. D. D.*



# THE ASSOCIATIONS OF YOUNG MEN AND YOUNG WOMEN.

BY

REV. B. F. AUSTIN, M. A., B. D.



WISH to address a few words of friendly counsel to the young men and women who may read this book, concerning their mutual associations, the influence given and received therein, and the methods by which such influence may be increased and extended to mutual advantage. I shall assume, in this discussion, that such companionship of young men and women is eminently fitting and proper in itself, that it was evidently designed by divine providence, and that, though attended with some temptation and dangers, it subserves grand purposes, and is fraught with blessings to the race. Here and there in society may still be found a home where such associations are looked upon as an evil, to be restrained or prohibited, and occasionally, too, a church where separate seats are still provided for men and women. But, generally speaking, it is assumed that it is natural, expedient and right

that young men and women should enjoy each other's company, and that each sex is much better for the society of the other. From the ages of fifteen to twenty-five, all young men and young women, unless defective in body, brain or heart, experience a social craving, which the members of their own families can not satisfy. Then they turn longingly towards society. As the warm breath of spring kisses the sleeping flowers, and calls dead nature into new life, so this period of youth awakens the social nature, and makes its graces bud and blossom in the human heart. It may be seriously questioned if this great fact of human nature has yet been sufficiently taken into account by parents, educators, ministers and social reformers, in arranging the home, school, church and social life of the young. Those having charge of the youth are under very serious obligations to see that alongside the development of the physical, intellectual and moral natures of those committed to their care, there shall be a corresponding development of the social nature, that no undue restraint be placed upon it, and that young people shall have the very best possible opportunities for forming that thorough acquaintance with each other upon which the choice of a life time may safely be made—a choice that blesses or blasts the entire life. Both sexes supply needed elements to social life, and, hence, each is incomplete without the other. Every young man is insensibly refined and elevated by the society of a lady; and she, in turn, is strengthened and inspired by the companionship of a gentleman.

I will also assume that the young friends for whom I specially write are really anxious for self-improvement, and possess some laudable ambition to gain and exert beneficent influence in society, for, without this, I am fully persuaded that all the counsel I can give you will prove useless. Possessing this ambition, you will very likely suggest for our dis-

cussion a few practical questions such as these:—Under what circumstances should young men and young women enjoy each other's society? How may such association be made in the highest degree beneficial?

With regard to the places and times at which young people may properly associate, it will not be difficult for any young man or woman of good judgment to decide. All who are under age will, of course, pay strict obedience to the rightful authority of parents and teachers, and even those no longer minors will hear and heed with deep respect the counsels of such loving friends. The choice of company is another matter in which it is much wiser and safer to trust the judgment of those of riper years, than to rely upon our own. There are to-day so many proper places of association for young men and young women that it is much easier to point out where they should *not* than where they should meet. It may be laid down as a maxim for young people that all places that furnish in themselves, or their surroundings, temptations to waste of time or money, and all amusements that suggest improper thoughts to the mind, or necessitate or even permit liberties that would not be considered proper and in good taste in a well-conducted home, are to be carefully avoided. In the same *index prohibitorum*, we would place all associations or amusements that tend to lessen respect for Christianity and the sacred obligations of religion, or to render the simple duties of every-day life dull and irksome. "By their fruits ye shall know them." Every young person, possessing true self-respect, and desiring to rise into the highest excellence and power for good, will shun, as dangerous and deadly, all amusements that break down the wall of modest reserve which God has erected between the sexes. Rest assured, young friends, that company in which there is little of this "modest reserve" is at least unprofitable company. Chester-



field very truthfully says: "You little know what you have done when you have first broken the bounds of modesty: you have set open the door of your fancy to the devil." For these reasons, we consider those places which necessitate a freedom of intercourse that very easily degenerates into license and a "free and easy" style of conduct, which sanction and even require many bodily attitudes, movements and postures that could not be practiced in the home circle with self-respect, by no means conducive to modesty.

The social gathering in home or church, the concert, the lecture and all entertainments that cultivate the intellectual, social or moral nature, are, of course, very proper places of association for young men and women. No more sacred or delightful spot can be found on earth for the formation of acquaintance, the growth and ripening of friendship, and the exercise of all helpful and beneficent influences than the home circle. Few obligations upon parents are more binding or important than that of providing pleasant and profitable companionship for their sons and daughters.

Most young people have some laudable ambition to possess and exert an influence over their associates, and are wont to ask themselves the question: What must I *do* to obtain and exert this magic power? A very grave and almost fatal mistake is made just here, however, by the mass of young people, and by far too many who assume to instruct them in manners and general conduct. I allude to the popular fallacy underlying the question, what must I *do*? — the fallacy of supposing that any course of conduct or demeanor is sufficient to secure the highest influence and social power. There is, perhaps, no more common or disastrous delusion than the supposition that real influence may be acquired by a code of rules alone, that social power may be obtained by a certain style of dress, mode of speech, or manner of acting. The highest, mightiest and most

permanent influence is not obtained by such artifice. The young man or young woman who desires to make the most of life, and for this purpose turns the chief thought upon manners, dress and conduct, makes a fearful mistake. Back of the question, what shall I *do*? lies the infinitely more important question, what must I *be*? Under conduct lies character. Back of the stream of beneficent influence, whose fertilizing waters you would pour upon society, must be the hidden fountain of character. Do not misunderstand me. Conduct is very important, but character, out of which this conduct springs, much more important. In place, therefore, of burdening you with a multitude of rules and directions for your behavior, I prefer to turn your thoughts, first to the formation of noble character, afterward offering a few simple directions having particular reference to your conduct toward each other.

Let me first arouse, if possible, the intensest desire of your nature for real personal excellence. Had I a voice with which I could address the millions of young men and women of to-day, I would cry out to all of them, awake! And the first great essential for a successful debut and an influential career in society is that you be thoroughly *awake*. I would have you then wake up to these all-important facts:—The supreme value of exalted and ennobled character, as the one great possession in life. The power of personal influence springing out of such character. The possibilities in the way of improvement before each of you. The responsibilities inseparable from power and privilege.

Three-fourths of the young men and women of to-day are asleep, so far as the knowledge of these great facts is concerned. Many are lying in graves of selfishness and sin—dead, while living—and need to be called forth, as was Lazarus, by the voice of the living Christ to the knowledge of life's glorious possibilities and tremendous responsibilities. Power

and success are won by those alone whose mental and moral powers have become aroused for life's struggle. "Genius is only the power of lighting one's own fire." Happy are the young men and young women, fortunate enough to wake up before they are thirty years of age. Any book, lecture, sermon or companionship is to be reckoned a choice gift from heaven if it have the power of rousing thee from slumber, and inspiring thee to duty. Character, the sum of all one's qualities of body, mind and heart, is the all-important object to set before us, whether we aim at personal happiness, or power among our fellow men. It is the fountain-head of life, purifying which, we may make the streams both pure and sweet. But the reverse process can not be accomplished, for, no matter how we may straighten the streams, or purify their waters, or even adorn their banks with flowers, we can never thus affect the fountain. No wiser words were ever penned, even as a guide to refined manners and social influence as well as to religious character, than the inspired precept: "Keep thy heart with all diligence, for out of it are the issues of life." Nature, as well as revelation, teaches the superlative value of high intelligence and moral character. In fact, the one object for which nature exists, is the growth of character. Revelation has for its single object the exaltation of human character. Go out, young friends, and look upon the earth and man, a pilgrim upon it for a brief day. Is not character the only thing he can acquire between the cradle and the grave, which he can carry with him into the future? What else, then, can a man really call his own? See how all nature points out character as the supreme object it has in view. The vegetable kingdom feeds the animal, and dies; the animal world serves man's physical nature, and passes away; man's physical nature acts as a dwelling house for the soul, and perishes; the soul lives on forever, but its destiny depends on its character. This char-

acter is, therefore, the one uniform object God has in view in nature, providence and grace — the one great preparation man needs for the society of this world as well as the next. This it is that gives weight, value and power to human conduct. It is not so much to the words we utter, or the manner of utterance, not to the deeds performed, or the mode in which they are done, that we are to look for power and influence among men. It is the mind that lies back of the words, the will and spirit that permeate the deeds, that give to them their dynamic influence among men. The world is ruled to-day by the might of mind, as it was in former days by the might of arms. The educated mind and the cultured heart and will are the dominant factors in society at present. Just as the mightiest planets rule in heaven, drawing the weaker ones out of their projected orbits, so the strongest characters of earth control the weakest. Remember, therefore, young friends, that *you enter society to rule, or to be ruled*. Without a character that inspires respect, and imparts something of its own energy to your words and deeds, all your advantages of birth or station, all your acquirements of knowledge and skill, all your graces of person or address, are comparatively powerless.

Awake to the power of that *personal influence* you have, or may possess. This will spring out of your character and be, like it, *strong* or *weak*, and its moral quality *good* or *bad*, as you are. If you are pure in thought and affection, your whole life will partake of this heart purity, and the influence you exert will be as gracious and grateful to humanity as is the brook to the trees and plants that line its banks. If, on the contrary, the mind and heart be impure, no amount of attention to the conduct will make your influence wholesome. If the powers of thought and expression be developed, and the mind stored with knowledge, your influence must make itself felt in the world of mind: no artifice of the tailor or dress-



make; no instruction of the dancing-master, not even the choicest wisdom of the writers upon etiquette, will ever endow an ignoramus with influence. There are two kinds of influence — the voluntary, and the involuntary. The first is occasional, often weak and futile, while the second is silent, perpetual and often mighty for good or ill. It belongs as naturally and necessarily to character as gravitation does to matter. It is an invisible tie, binding together human minds and hearts so that no man can either rise or fall alone. No one lives, or can live, to himself. This involuntary influence is as unceasing as the sunshine, or the action of gravitation, or the rolling river. It is a continuous stream of living energy, that flows out from every life upon the lives of others. *This is the one momentous fact in connection with our social relations.* It is never lost — never exhausted — though its course cannot always be traced. Longfellow describes it as an arrow one shoots into the sky, the fall of which is unperceived, and the whereabouts unknown for many years, till, in an unexpected hour, it is found buried in the heart of a mighty oak. *It is ever increasing.* Now the little rill on the mountain brow — now a noisy rivulet singing among the gorges — now a swollen brook in the valley — and then a broad and mighty river hastening to the ocean. *It is eternal in its duration.* It is irremediable, irrevocable. We can imagine the bird just loosed from the cage and spreading its wings in the sunshine of heaven, called back by a magic word, or the ball that leaps from the cannon's throat recalled by a word of command, sooner than the effect of a word spoken or a deed done. This influence, that goes out from the centre of your being into society, will be like the odor that exhales from flowers, or the malaria that rises from stagnant marsh or pool. From your inner life, the still, small voice will speak more musically, more eloquently, more effectually than any words your lips

can utter. Let this voice, I pray you, be an echo of the divine Teacher's, calling men to higher, nobler life, rather than a siren voice luring to the rocks of ruin.

Awake to the *glorious possibilities of self-improvement before you!* This age inherits all the stores of wealth, knowledge, power, goodness and privilege belonging to the past, and has, in addition, ten thousand blessings and opportunities peculiarly its own. With knowledge accessible on every hand, society extending its hands in kindly greeting, with the clear light of revelation on thy pathway, and a divine call to labor ringing in thy ears, surely thou art less than true man, thou art less than true woman, if thy soul does not exult at the prospect, and thy whole being leap for the race of life! The physical powers may be developed to an extent quite incredible. The mind and moral nature are opened to the infinite, and destined to the eternal. There are no bars the soul may not leap, no mountains it may not scale in its career of progress. And, with this progress in knowledge and virtue, may come increased power over your associates in life. The streamlet of your personal influence to-day may, to-morrow, become the mighty river bearing its thousand barges to the sea. Surely the young men and women who are indifferent to these possibilities are asleep,—they are like *dumb driven cattle*.

Awake to life's great responsibilities, and in youth make Duty your guiding star. Remember that as influence is inseparable from thy being, so responsibility is inseparable from influence. You need the sense of duty, both as a chart to guide you and as a ballast to steady you in life's voyage. Without this, every wind of temptation will toss your vessel toward the breakers. "*Is life worth living?*" is the question of the hour with men who have no faith in God, no sense of duty and no hope of reward. Duty faithfully done, and this

alone, will give dignity, value, enjoyment and reward to life. If, therefore, you desire to gain the respect of your companions, to win the attention and the hearts of your fellow men, to lead and control society, rather than be led and controlled, first turn the deepest energies of your soul upon the cultivation of noble character.

*Seek Knowledge and Develop the Powers of the Mind.*—Ninety-nine out of every hundred men and women are without excuse if they remain uneducated to-day. With books embodying the wisdom of the ages, and costing but a trifle, with newspapers in every home, conveying full information on all current topics, with available lecture courses and night-schools, the young man or young woman who remains unintelligent in this blaze of light, deserves to be ignored by society. What a disgrace it is to many young people that they are unable to converse intelligently and profitably upon any subject really worthy of consideration! Listen to them for hours and you hear only the gossip of society, some silly personalities, or “that abominable tittle-tattle”—only this, and nothing more. From them you hear not a statement that displays reason and reflection, nor a thought or sentiment that can elevate and refine. It is, of course, utterly in vain to reprove such persons, or to teach them how to converse, since intelligent speech can only be expected from intelligent people. All the “Rules for Conversation” ever printed will not essentially change the matter or the manner of their conversation. Such persons can no more utter thoughtful and noble sentiments than they can speak Hebrew. Out of the abundance—or emptiness—of the heart the mouth speaketh either wisdom or foolishness.

*Have a Commanding Purpose in Life.*—No one can ever acquire much power over his fellow men who has not, sweep-

ing through his life, the current of some great purpose. The idler, the pleasure seeker, the mere butterflies of fashion can never command the respect, or even the admiration of their fellowmen. A great purpose will concentrate your energies and bring them to bear with power upon society. It was this, in connection with high moral principal, that lifted the lives of Paul, Luther and Wesley, and in our own age, Livingstone, Gordon and Taylor into such commanding prominence and power in the world. Cultivate then a "generous purpose for a noble end." Thousands around you are mere driftwood on the surface of society. They float as the current of pleasure directs, with no sails spread to catch heaven's favoring breeze, no rudder, no chart, no port in view! Their lives have none of that momentum that comes from an overmastering purpose, working itself out in a life of intense activity. Remember that driftwood is only an impediment: it is the tug, with its mighty machinery and steam power, that compels the long line of barges to follow it. A great purpose will always produce a laborious life. Idleness, unless enforced by sickness or old age, is dishonorable, and an idle life can never become influential.

*Seek by Divine Grace the Cultivation of the Moral Nature, the Development in Your Character of the Divine Graces, Faith, Hope and Charity.*—The corner-stone of character, the great essential of every life, the one source of the highest, purest and most potent influence one human being can exert upon another, is piety. This alone inspires the noblest culture, imparts the highest purposes, and gives to the life its greatest eloquence and most persuasive power. A terrible mistake those young people make, a mistake fatal to their best interests here and hereafter, who imagine that the possession of piety, and the faithful discharge of the duties of a Christian life, are



out of harmony with social enjoyment and the exercise of social influence. "Her ways are ways of pleasantness, and all her paths are peace." Religion gives the richest enjoyment to the mind, the most lasting peace to the heart, and the mightiest influence in the life.

Having considered the importance of character, and some of the lines along which you ought specially to seek its development, let me now direct your attention more specifically to your conduct toward each other.

*Form the Habit of Expressing Your Thoughts with Ease, Elegance, Purity and Power, both in Composition and Company.*—The most important thing is to have thoughts worth expressing, and next in importance is the ability to express them in a pleasing and effective manner. The young man or young woman who is content with mere facts, and does not seek to know their causes, who does not form a habit of reflection and investigation, will have few thoughts worth uttering in public. Thought rules the world, yet even the best thoughts are shorn of their natural power and glory if dressed in ungrammatical language, or uttered in bad style. A knowledge of the principal rules of grammar is very necessary, but a careful reading, and re-reading of the best authors, and much association with good conversationalists, are even more essential. Some people, who are quite ignorant of the rules of grammar, speak very correctly, and some who know them well, violate them with shocking impunity. Many, who know a good deal well worth expressing in company, are very poor conversationalists, because of lack of training and practice, or because of mental dyspepsia—their knowledge lying unused in the mind, like so much useless lumber, a rude and undigested mass. Such persons need to form habits of orderly thought and concise expression, and, for this purpose, should

make a practice of arranging and writing their thoughts until facility be acquired. Be assured, young friends, if you would have influence in society, this fine art of speech must be acquired. Without this, even with wealth, beauty and grace of manner on your side, you will find yourself distanced in the race by others having fewer advantages, who have acquired the ability to express their thoughts with precision, force and elegance. How often do we find society at the feet of some gifted talker who, it may be, has no other social distinction. In aspiring to eloquence in conversation, the following brief directions may be of use:—Avoid curiosity respecting other people, which is usually a mark of poor breeding. Do not listen, if you can help it, to any family affairs, or to any account of the mistakes and follies of other people. Encourage no gossips with a hearing. Never repeat what was not intended for repetition, or what would do harm if repeated. Avoid egotism in your conversation, making as few references to yourself as possible. Your wealth, exploits and position in society should seldom, if ever, be alluded to by yourself. The same rule should be observed with regard to your peculiar views upon religion, politics and public questions likely to produce strife. Avoid argument, which is seldom beneficial, and often provokes resentment. Remember that all your conduct in society, and particularly your conversation, should be based upon the Golden Rule. Cultivate the kindest feelings toward all. Be charitable in your judgment, and avoid censuring others, especially the absent. Form the valuable habit of thinking kindly of others, and kind speech will follow kind thought. Never willingly injure the feelings of another. If you have wit, use it to please, but not to lacerate. The best wit shines, but does not cut. “It may be doubted,” says a celebrated writer, “if any person, famous for satirical retorts, can be at heart either a true gentleman, or a true lady.”

Above all things, avoid falling into the dreadful habit of carping, criticizing and fault-finding. Practice constant civility in speech toward all with whom you come in contact. Nothing is more charming in the conduct of young people than this genuine civility, when shown toward parents and teachers; and it has equal charm and grace, when shown toward dependents. Aim constantly at correct and elegant language, make an intimate acquaintance and hold frequent intercourse with the English grammar, and dictionary. Notice carefully every mistake made by others, not to criticise, but that you may avoid the same. Resolve that you will never use an incorrect or inelegant expression. Preserve an elevated tone of conversation. I do not mean, of course, by this a stiff and stilted style of speech upon topics beyond your comprehension, but simply that the subject should never be trivial or nonsensical, and that the language should never descend to slang or vulgarity. Listen attentively and patiently to others, not seeking to monopolize the conversation. "The best talkers are the best listeners." Patience is the first of all the social virtues, and silence and attention her most useful handmaids. Deference to the rights, opinions and even prejudices of others, adds beauty to the conduct. Young ladies should remember that they have a special mission in the cultivation and use of fine conversational powers. Yours it is to be agreeable to all, to relieve the embarrassment of the timid, to call out, by the magnetism of your presence and powers of speech, the talent of the company, and to become the inspiration of your social circle. The groups of genius that appear here and there in history have almost invariably been formed around women of cultured conversation. The intellect of Greece once knelt at the feet of the beautiful and talented Aspasia, and in the French salons of the last century, women were acknowledged as queens in conversation. Even the wit and polish of Lord

Chesterfield was derived, as he tells us, from assiduously cultivating the society of ladies. So, in every age where the interchange of ideas in speech has risen into the dignity of a fine art, it has been largely so by woman's inspiration and talent.

*Cultivate the Graces of Character—Modesty, Humility, Sympathy.*—Nothing can atone for a lack of modesty in woman, and it is no less graceful and beautiful in the character of man.

“Humility, that low, sweet root,  
From which all heavenly virtues shoot,”

is compatible with the greatest strength of character, and imparts to it increased influence, by rendering it attractive in the eyes of others. Yet, of all the graces of character the one most essential for the exercise of influence is sympathy. Well does Sir Walter Scott write:

“It is the secret sympathy,  
The silver link, the silken tie,  
Which heart to heart, and mind to mind,  
In body and in soul can bind.”

Sympathy is that disposition which prompts us to rejoice with those that rejoice, and weep with those that weep. By it we bear, in part, the burden of others, sharing their sufferings, difficulties and discouragements. “We often do more good,” says Cannon Farrar, “by our sympathy than by our labors, and render the world a more lasting service, by absence of jealousy and by recognition of merit in others, than we could ever render by the straining efforts of personal ambition.” This touch of nature that “makes the whole world kin,” is the channel through which the mightiest influence flows into other hearts and lives. Cultivate it, then, by daily



taking interest in others, and living, in part at least, for your companions.

*Preserve Intact that Wall of Modest Reserve Nature has set up Between the Sexes.*—Every young woman, if true to herself and her own best interests, will permit no liberties, either of language or of conduct, on the part of young gentlemen. The young woman who imagines that by submitting to such indignities she is simply making herself agreeable, and thus increasing her influence, makes a serious and sad mistake. No young man can truly respect a young woman with whom he can indulge in liberties of speech or demeanor. The young woman who has not the self-respect to rebuke such a liberty is just as lacking in sense as self-respect.

*Cultivate Moral Courage to Rebuke Wrong-doing, even in your Friends, and Exert your Influence to Correct their Faults, or, if need be, Reform their Character.*—What a grand field of usefulness and of reward is opened to young women in their associations with young men. Instead of yielding quiet assent to the expensive, hurtful and foolish habits of their friends, and thus encouraging wrong, they might, by the exercise of moral courage and a little genuine self-respect, induce reform. If the young woman of culture and social influence were once thoroughly enlisted in social reform, tobacco, wine and gambling would soon become unpopular, and the world would gain immeasurably thereby. Shame on the young woman who in her soul hates the smell of the dirty weed, and yet out of cowardice declares she is not disturbed in the least by tobacco smoke—that she likes the smell of a cigar! Shame on the young woman who, knowing the dangerous and deadly results of strong drink, will, either from custom or from fear of offending some one, lend the sanction of her presence or example to wine! The young woman of society to-day whose

voice and example are, not thrown upon the side of temperance is sadly lacking in either head or heart. Be not deceived, young lady, indifference on this question, with the facts of the world's sufferings before you, is not merely weakness—it is wickedness! How many thousands of women, now wedded to drunkards, gamblers, or libertines, might at one time by the loving word of entreaty, or the eloquence of example, have rescued a soul from death, and in saving another, have saved themselves! After all that woman has suffered on account of strong drink, there is positively no excuse for the woman who countenances the social drinking customs of to-day. What shall we say of the young woman who sanctions them by either wine-bibbing herself, or putting the social glass to the lips of others? This is the one unpardonable sin of social life to-day, and tens of thousands of women have committed it, and now find no place for repentance, though they seek it carefully with tears!

*Pay Careful Attention to Dress, Manners and Appearance.*—Character is, of course, the great essential; yet appearance and manners have very great effect in increasing or decreasing its power. Character is the jewel; these the casket in which it often lies hidden. The world does not always recognize the jewel, and a part of mankind are foolish enough to think more of the casket than of what it contains. The wearing of neat and becoming dress is a duty you owe to society, for we have no right to needlessly offend the taste of our friends. All striking effects and defects should be avoided. There is a loud style of talking and laughing that is exceedingly offensive to all persons of refinement, and there is a loud style of dressing that is equally distasteful. Bright colors and striking effects are aimed at by the savages of the plain, and by the ill-bred of civilized life. Aim at that style

of dress which is best suited to yourself, in which you can feel and act most naturally, and which will least attract the attention or remark of others. Remember that neatness, cleanliness and appropriateness are always in fashion. No matter how excellent your character, your influence in society will be greatly lessened by slovenly dress or boorish appearance or manner. Unclean hands, soiled clothing, unkempt locks, or an ill-fitting garment will mar the effect of the best speech, or the sweetest song. Although all good manners are based upon the commandment, "Thou shall love thy neighbor as thyself," yet it is very important that young people should learn and practice the forms in which this love for one's neighbor expresses itself in refined society. Pleasing address opens the way to human hearts, and thus aids the outflow of influence from character. Chesterfield must have had a very high estimate of its value, for he declared "A young man might better return a dropped fan genteely, than give ten thousand pounds awkwardly." The charming manners of the Duke of Marlborough often changed an enemy into a friend, and it is said that it was pleasanter to be refused a favor by him than to receive one from others. Cultivate, then, diligently this "finest of the fine arts."

*Cultivate Candor and Sincerity in Speech, and Naturalness in Conduct.*—When young ladies and young gentlemen meet in the home, let there be none of that stiffness and formality and acting of a part, which are so often found in society. Why should there be so much dissembling of real sentiment? so much pretended admiration for what is not admired? so much assumption in manner, voice and face of what is not experienced in the heart? I would have young people always maintain that "modest reserve" of which I have spoken; yet surely this is entirely compatible with the utmost geniality and

naturalness of conduct. These social deceptions, practiced upon each other by young men and young women, by masking of their real sentiments, and assuming an unnatural expression of countenance, tone of voice, mode of speech and conduct, are responsible for very serious results to themselves. Aside from the injury inflicted upon their moral nature by this voluntary deception, it is an undoubted fact, that many young people associate for a long time without ever becoming truly acquainted, and many, who imagine themselves sufficiently acquainted to choose each other as life companions, become acquainted with each other's real character only after marriage. Let there be, I pray you, an honest expression of your own views and opinions of your own. Candor and sincerity are two of the great charms of childhood, and are equally charming in young men and women, though more rarely exhibited. What could be more pleasing than to hear from the pouting lips of a child, the confession, "I do not like you one bit?" And what is more refreshing, in this age of sham and pretence, than an honest expression of opinion and an independent course of conduct by young people, when in direct opposition to public opinion and custom.

*Aim to Inspire Your Associates with Love of the True, the Beautiful and the Good, and to Interest and Enlist them in Christian Work.*—Woman's grand mission is to inspire, encourage and help man in the upward path of duty, self-sacrifice and benevolence. Every young woman ought to recognize this as her special mission, and to seek to make her character, her example and her conversation a mighty inspiration to noble living. The surest and most effective method of interesting your companions in any good work, is to become intensely interested in it yourself. Zeal is infectious, and its glow pervades, unconsciously, every act of life. In the social



circle, of which she is the centre, the young woman wields a power greater than that of all the rest of society combined. Your language, sentiment and example must here be all-potent for good or ill. Be assured, if your influence, efforts and example, under divine blessing, will not correct the faults, reform the character and ennoble the life of a young man admitted to your society and friendship, no other power under heaven can do it. You hold your own and another's destiny largely in your keeping.

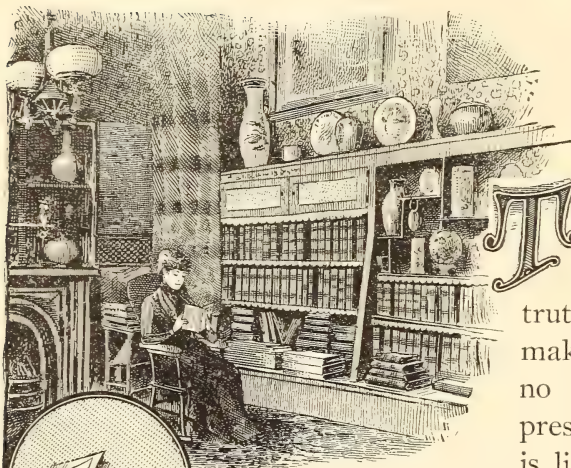
*B. F. Austin*



## BOOKS AND ASSOCIATES.

BY

GEO. W. WILLIARD, D. D.



HERE is no period of time of which it could be more truthfully said that "of making books there is no end," than of the present. The country is literally flooded with

books upon almost every imaginable topic—books, good, bad and indifferent—so as to suit and in many cases pander to the tastes of the people. And yet, great as this enterprise is, it is perhaps not more so than in other departments of life, showing the wonderful energy and activity of the age in which we live.

There is, also, as any one must see, an unusual amount of intelligence, and a thirst for knowledge. Men run to and fro after knowledge, and are eager for what is new and old so that as soon any book is brought before the public, at all adapted to the times, there are thousands to purchase and read it, thus making a great demand for books. So great,

indeed, is the thirst for knowledge, that no individual or family ought to be without books. They have become an indispensable article in every well regulated family, where the means are at hand to purchase them; parents should regard it as much their duty to provide for the intellectual culture of their children, as they do to feed and clothe them; it is as great a wrong to impoverish the mind as it is to stint or dwarf the body.

How many books ought to constitute the family library no one can tell, as this will depend largely on the size of the family, the desire there is for reading, and the means at hand for their purchase. This much, however, may be said, that no family ought to be without *some* books of a devotional, historical, biographical, social, literary and scientific character, aside from the journals of the day, so that intelligence may be as widely diffused as the air we breathe. Better, far better, do without the luxuries of life, better exercise rigid self-denial in regard to many things deemed necessary, than have no books. No one who has not had access to a well selected family library can tell the advantage and benefit it is to the children growing up to manhood or womanhood, and how it tends to add to the pleasures and endearments of home. Many a young man might, and in all probability would have been saved from the shame and degradation of a mis-spent life had he found at home the entertainment and pleasure he sought on the streets and in the company of wicked associates.

Imagine for a moment the condition in which we would be had we no books. What an intellectual death there would be; a famine worse than that which affected Egypt and Ireland, when they had no bread! Had our fathers written and handed down to us no books, what would be known of the past, the growth and dispersion of the race, the rise and fall of empires, the establishment of different religions, the cus-

toms, manners, habits and intellectual achievements of nations? The past would be to us mostly a blank, as there is little reliance to be put in traditions when they have passed through the coloring of a century or two. Had no books come down to us through the ages that are past, it is not at all probable that we would have made the progress in the arts and sciences we have, or that we would enjoy the refining, elevating and Christianizing influence of this nineteenth century. The books stored away in our libraries, many of which are soiled and torn from the use or abuse made of them, and perhaps read but little, being superseded by others of a more recent date, are still valuable to us, for reference, if for nothing else, containing, as they do, the views, researches and general intelligence of the age in which they were written. No one of the present day, if he should undertake to write a general history of the world, as Sir Walter Raleigh did, could do so with any exactness, if he did not have before him the histories of the different nations written and handed down by those who preceded him. What would we know of the discoveries of the past, when and by whom made, had they not been carefully recorded and transmitted to us? No one could write an intelligent and exhaustive treatise on art, science, religion, or any of the general topics of the day, if he were to ignore or disregard the researches of the past. It would be worse than folly for any one to attempt a lecture on philosophy, if he had never read Plato, Aristotle, Bacon, Descartes, Kant or Reid; or to give a treatise on any particular science if he had not made himself acquainted with the writings of those who preceded him; or to instruct us in the deep and difficult problems of theology, if he knew nothing of the history of Christian doctrine, and had never read anything on the subject. No age or individual can be severed from the past. The world rolls on like a mighty stream in the even tenor of its way, gather-



ing tributaries from every age and nation, so that the farther it goes, the greater and more numerous are the blessings which it has to dispense, reminding us of the rich legacy we have in the books that have come down to us, containing the researches and investigations of the masters of thought in the past, many of whom have been raised up, as it would seem, by Providence to do the work they did. The world would be stripped of much of its wealth, if it were, by some misfortune, to lose the writings of Athanasius, Augustine, Luther, Calvin, Dante, Chaucer, Shakespeare, and Milton, not to say anything of the long array of names that come crowding in upon us as we write or read. Let us then be thankful for the precious inheritance we have in the books that have come down to us through the ages, containing richer treasures than all the mines of gold that have been discovered.

But books have many uses beside linking us to the past and laying its treasures at our feet. To speak of all these in an article of a few pages is impossible. All we can hope to do is merely to throw out, here and there, a few hints which may suggest such thoughts as will lead to a more thorough investigation of the subject. The mind is naturally inquisitive, and is ever in search of something new and better. We can no more repress or chain its activities than we can arrest the motion of the wind. Men will think and reflect. Even children give signs of great inquisitiveness in the many questions they ask, which would often puzzle the greatest philosophers to answer.

Books subserve a good purpose in that they foster and direct the natural thirst for knowledge which is common to man, and urge him on to pursue it in its diversified forms. Any book, worth reading, will, if attentively perused, quicken the latent powers of the mind, broaden its views, and may put it on the way to high intellectuality and eminence. It is

remarkable how a little incident, occurring in youth, or read from a book, may change the current of a life, and lead to the most wonderful results. The reading of Robinson Crusoe is said to have filled many a boy's head with ideas so new and strange, that he had no rest until he had given himself up to the life of a sailor. If the history of men's lives were all written, it would doubtless appear that many of those whose names are inscribed high on the scroll of fame were influenced to take the course they did by a book which they had read in early life. Especially has this result been produced by the many excellent biographies of the good men who have left their impress on the world, verifying what has been so beautifully and truthfully said by the poet:

“Lives of great men all remind us,  
We can make our lives sublime,  
And departing, leave behind us  
Footprints on the sands of time ;

Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.”

Books are also of great use in that they furnish the nourishment necessary to the growth and expansion of the mind, which, although spiritual in its nature, can no more live and gain strength without its proper support than the body can grow and develop its various members independently of wholesome and nutritive food. As the body becomes diseased and effeminate when left to suffer hunger, so the mind and heart fail to perform their proper work when their cravings are not satisfied. What bread is to the physical constitution, books are to the soul; from this we may learn the great wrong practiced upon the young and rising generation when no proper provision is made for their intellectual improvement. Parents

greatly err in this respect when they provide for their children, in great abundance, the food and clothing necessary for their bodily growth and comfort, while they make little or no provision for their education, and not unfrequently speak of it as though it were of little advantage, if not in some instances a wrong. One can hardly have patience with these false notions in this enlightened age. And yet there is great reason to be hopeful when we think of the progress that has been made within the last century, and the increased facilities that are brought within the reach of all, the poor as well as the rich, for obtaining a liberal education and having such a supply of books, at a moderate expense, as will satisfy their intellectual thirst.

It is certainly gratifying to those interested in the progress of society and the elevation of the race, to look out upon the world and see the laudable efforts put forth to make provisions for the culture and education of the mind in the schools and colleges of the day, and in the books written upon almost every imaginable subject in a style so simple and glowing as to interest the dullest intellect. Such, indeed, are the provisions in this respect that they are hardly less abundant than those which are made for the support and maintenance of the body, making it as inexcusable for any one to impoverish the mind when the means are at hand for its healthful culture and education, as it would be to allow the body to suffer for the want of food, when it is within the reach of all.

Books are written and published to be read and studied, and not as mere ornaments for the parlor table, or book case. Some persons seem to have as great a mania for books, as others have for pictures and flowers, and purchase every book that is thrown upon the market, without any regard to its character, and in this way accumulate large libraries, which are of no practical benefit to them. Any book worth pur-

chasing, and a place in the library, ought to be read and studied, otherwise it will be of no profit, and its purchase must be regarded an unwise expenditure of money.

Without attempting to lay down any positive rule in the purchase of books, it may be said, in general, that no book that does not afford food for the mind, that does not strengthen its powers, that adds nothing to our store of knowledge, that is not suggestive of useful thoughts and reflections, that does not incite to a higher and better life, that is not elevating or refining, is not worth reading. Life is too short, its opportunities and privileges too important, its work too great and pressing, and eternity too near, to waste our time in reading books that yield no profit, especially when others may be had at no greater expense, the perusal of which will always be refreshing and beneficial.

It may be added that there is one book, and one only, that ought above all others to find a place in every library, and be read by all, the young and the old, the rich and the poor, the learned and the unlearned—a book hoary with age and yet always new and fresh—a book wonderful in its contents and purpose which, while no one can fully comprehend it, may yet be believed by all—a book of the purest morality and richest comfort—a book maligned and spoken against by infidels and men of reprobate minds, yet loved and read with increasing interest—a book that has a balm for every sorrow, a cordial for all our fears, and a cure for all the pains, aches and ills of life—a book that reveals God in all the perfection of his nature as the only proper object of worship and devotion—a book that tells so sweetly the story of Jesus and his love, that no one can read it, if he will but enter into the spirit of it, without being moved by the constraining love of Christ to give himself up to a Christian life. This book, if I need name it,



is the Bible, the book of books, God's own book, of which it may be truthfully said:

"Bright as a lamp its doctrines shine,  
To guide our souls to heaven."

But good as books are, and many as are the purposes which they serve, they are not all we need. Our nature has many sides and is wonderfully complex, so that books alone can not meet its diversified wants. Constituted as we are, we need human associates as well as books, persons with whom we can converse, and to whom we can unbosom our joys and sorrows, our hopes and fears, who, having the same tastes and being of the same turn of mind as ourselves, can enter into our feelings, and so help us in our life's work. No one, when true to himself, can cut himself off from the society and intercourse of the world, and live the life of a hermit, or ascetic. To do so would be to practice a wrong upon himself and repress some of the noblest instincts and aspirations of his nature. Hence Shakespeare, who is said to have sounded the depths of our nature and to have analyzed its secret workings as few can do, has said:

"This above all. To thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

No man is entirely without associates; for even the most hateful misanthropes, the most censorious critics, who are all the while denouncing the follies and vices of the age, and the most rigid reformers, have their companions who are of like views and feelings, and they would be miserable if they had none to sympathize with them. The men who come nearest to being hermits by living secluded and alone, are usually cold, heartless, censorious and ill-natured, and have, as they give, little sympathy; they are to be pitied in their solitude

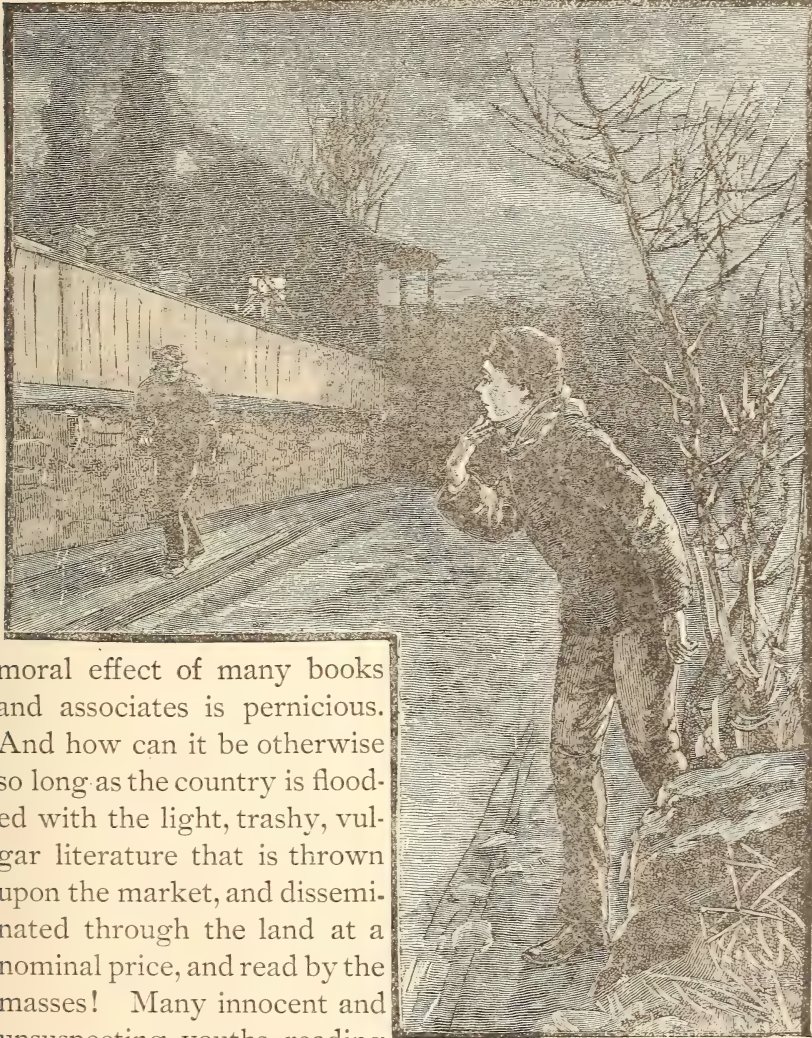
and desolation. It may, therefore, be laid down as a rule, that all those who desire to live noble, useful lives, and accomplish the true end of their being, have their associates, with whom they often take counsel, and in whose society they delight.

With associates, as with books, no rules can be laid down as to how many it is safe to have and how much time should be spent in their company, as this will depend on circumstances of which each one must judge for himself. Yet it is easy to see how those of a cheerful and social turn of mind may readily transcend the bounds of propriety, and spend more time in the company of associates than is generally considered profitable. This much, however, may be said with safety, that whenever our associates become so numerous as to encroach upon the necessary work and business of life, and the society of comrades so fascinating and entangling as to lead to the perpetration of deeds which our better judgment condemns, it is time to draw back and assert our manhood and independence.

But good and necessary as it is to have associates among our equals, we should never forget that there is one whose society and fellowship we should seek above all others,—the one in whom we live and move and have our being, and from whom we receive every good and perfect gift, our Maker. Preserver, Benefactor and Redeemer, the God and Father of our Lord Jesus Christ, and through him our Father. To walk with him as we pass along through life, to have a little talk with Jesus amid the hurry and business of the day, and have the comforting fellowship of the Holy Spirit, is a boon and safeguard of greater value than all the favor and friendship of the world.

Having said this much concerning books and associates, this article would be incomplete were no mention made of the

care and precaution necessary in their selection, for, judge as charitably as we may, there is no disguising the fact that the



moral effect of many books and associates is pernicious. And how can it be otherwise so long as the country is flooded with the light, trashy, vulgar literature that is thrown upon the market, and disseminated through the land at a nominal price, and read by the masses! Many innocent and unsuspecting youths reading these obscene books in which

"WHAT WOULD MOTHER SAY?"

vice, a monster of frightful mien when seen in its native ugliness,



is so gilded, and associated with what is alluring and attractive, are enticed thereby and led from one act of sin to another, until they are lost to all shame, and even glory in their degradation. A man might as well eat unwholesome and poisonous food and expect the body to remain healthy and strong, as to feed the mind or heart with obscene literature, and expect it to retain its native vigor and purity. And yet how sad to say that, with all the warnings that are given, and the fearful wrecks that lie strewn all along the path of dissipation, obscene books and bad associates are not feared and shunned as they should be.

But how, it may be asked, are we to counteract the evils resulting from bad books and bad associates? Both have their charms and are palatable to the corrupt heart, which rolls sin of every form under the tongue as a sweet morsel. Some there are, who, seeing the increasing tide of wickedness and the little support that is often given to law and order by those in authority, despair of any great reformation, not to speak of the entire suppression of the evil. And yet, if we have faith in God and the regenerating influence of His grace, we have every reason to believe that He will in His own time and way, bring this and every other evil to an end, and fill the world with righteousness and peace. We may not live to see and rejoice in this blessed state of things, as it may, for aught we know, be long in coming. Yet we can labor according to our ability to bring it about. God, as we know, works through human agencies, and has been pleased to make us co-workers with Him in accomplishing His plans, and He will not, by a mere exercise of His power, eradicate any evil from the world. This is the work of His church and people, so that there is a fearful responsibility resting upon us in reference to the suppression of evil in its varied forms, and the sooner we are made to realize it the better.



There is reason to hope for a better state of things in the near future in view of what has been and is being done for the suppression of evil. Never before in the history of the church have good men been so earnest and so ready to work for the speedy establishment of God's kingdom in the world. The church is arming herself for the conflict. Look where we may, we see great victories won and advances made in the overthrow of the kingdom of Satan. Many of the outposts of the enemy have been taken, Christians of all denominations are combining their forces, and evince a boldness and determination to maintain the right, as never before. The signs of the times are hopeful and seem to indicate that the Lord is preparing the way for the universal spread of His kingdom. May the day be speedily ushered in.

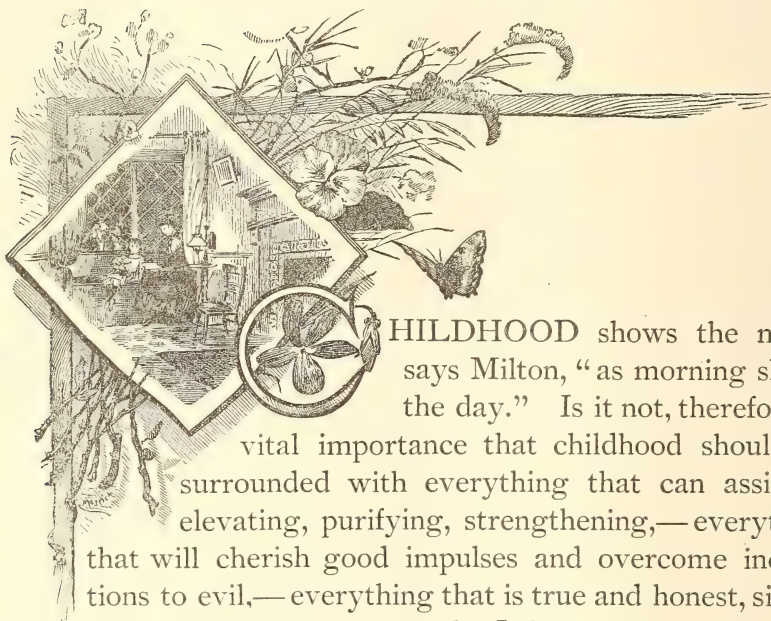
*Geo. W. William*



# EARLY TRAINING.

BY

JOHN H. YOUNG, A. M.



CHILDHOOD shows the man," says Milton, "as morning shows the day." Is it not, therefore, of vital importance that childhood should be surrounded with everything that can assist in elevating, purifying, strengthening,—everything that will cherish good impulses and overcome inclinations to evil,—everything that is true and honest, simple and generous in our nature? It is in childhood that the temper can be curbed and disciplined, and the wayward will brought into subjection. It is in childhood that the intellect, like virgin soil, lies open to the reception of golden seed; it is in childhood that impressions are received that communicate their coloring to later life. It is in childhood that the "natural instinct" is most plastic and can be moulded after the highest model. The early influences of home are never forgotten. The earliest lessons learned are best remembered.

What a youth will become, what position he will secure in society, or in a profession or business, when he has reached manhood, may often be inferred from his home, and home influences and surroundings. We never see a great and good man without feeling sure that the home atmosphere he breathed in his youthful years was pure and healthy. Childhood is both receptive and imitative; it absorbs all that is poured into it.

The most potent influence which humanity acknowledges, is that of woman; the most potent influence in childhood is the mother's. We are, to a very great extent, what our mothers make us. The lessons learned from their loving lips are the lessons which abide with us to the grave; the prayers said at our mother's knee will linger in our memories when life's winter blasts shall have chilled our decaying frames, and the sunset is reddening toward the night. Well might George Herbert say, "One good mother is worth a hundred school-masters."

*Great Men's Mothers.*—We can not have a St. Augustine without a Monica. Washington, Lincoln, Bishop Simpson, Garfield, Lee,—how much did they not owe to the early training of their mothers? In each case the maternal impression was strongly apparent. The fruit grew out of seed sown by the mother's hand. John Randolph, the great statesman, writing to a friend in his old age, says: "I should have been an atheist if it had not been for one recollection, and that was the time when my departed mother used to take my little hand in hers and cause me, on my knees, to say, 'Our Father who art in heaven.'" Lord Langdale, in his consciousness of his mother's early teaching, exclaimed: "Were the whole world put in one scale, and my mother in the other, the world would kick the beam."

*Early Associations.*—The youth's aspirations, though largely controlled by home influences, will also be not a little swayed by the influence of companionship. Show us the man's friends and you show us the man himself. In the song of the Persian poet, Sadi, the poet asks a clod of clay how it has come to smell so fragrant. "The sweetness is not in myself," says the clay, "but I have been lying in contact with the rose." Those higher qualities, to which our character may need a building up, we must obtain by cultivating worthy friends of lofty and noble character, and cherishing the highest aspirations. It is in this way that we shall be fitted to form a loftier ideal of life.

The friends of Robert E. Lee were accustomed to say of him that no one could come in contact with his noble mind and heart without being in some manner ennobled, and lifted up into a higher region of aims and objects.

*Friends.*—"If thou wouldst get a good friend for thy children," says an old writer, "prove him first, and be not hasty to credit him, for some are friends for their own occasion, and will not abide in the day of trouble. A faithful friend is a strong defense, and he that hath found such a one hath found a treasure; a faithful friend is the medicine of life." These precautions are worthy of being remembered, for our choice of a career in life, and our successful pursuit of it, will depend, in a greater degree than we imagine, on the impulses we receive from our friends, an impulse sufficiently powerful at times to counteract the wise lessons and sacred examples of the home. If we choose worthy friends, our lives will be worthy; or, as George Herbert says, "Keep good company, and you will be of the number." Herbert's mother wrote similar words of wisdom: "As our bodies take in nourishment suitable to the meat on which we feed, so do our souls



as insensibly take in virtue or vice by the example or conversation of good or bad companions."

The inspiration of example is felt by all generous natures, and one of the greatest services rendered to humanity by our poets, artists, patriots and heroes, is the suggestions they give, by their lives, of all that is best and loftiest to young minds. The example of a good and great man is like a light-house: it not only warns, but directs; not only indicates the point of danger, but guides safely into port. No sermon can be so eloquent as a noble and heroic life; for it teaches us how poor and common-place would be our own lives, if never elevated by worthy deeds, and never illuminated by generous thoughts. Nothing that is good or bad is without its influence. Of deeds or words whatever is good or whatever is bad produces corresponding influences. They are like seed sown in fertile soil, the thistle chokes the clover, and the soil is worse than barren. Whether good or bad they are contagious and wide-spreading. They make others good or bad, and these, others; as a stone, thrown into a pond, makes circles that make wider ones, till the last reaches the shore, so the electric spark of character shoots all along the chain, from link to link.

The causes which operate upon us in determining our aims in life are many; sometimes it is an accident which touches the hidden spring and throws wide the gate through which the adventurer passes into the land of fortune; a sudden impulse may evoke the "natural instinct" and set the feet in the path they are best adapted to pursue. Hall, the arctic explorer, was inspired by the perusal of the narratives of earlier explorers. But most of us can not wait for such inspiration, nor do we need to. Our vocations in life are humbler and less exciting. It is well if our calling be honest, and in that calling we do our best; if it be adapted to the measure of

our powers, and not in opposition to our natural bias, we shall have no occasion to repine. Whatever be the aim in life, let it be honest in itself, and honestly pursued.

*The Path of Life.*—It is not difficult to discover the “path of life” which can be followed with the greatest success. The “natural instinct” reveals itself in many ways, and the taste of the boy foreshadows the occupation of the man. If the youth display a predilection or love for any particular calling, that feeling, if the occupation be honorable, should be fostered and encouraged by the parents. Ferguson’s clock, carved out of wood and supplied with the rudest machinery; the boy Davy’s laboratory in the garret; Faraday’s tiny electric machine, made with a common bottle; Chantrey’s carved image of his school-master’s head; Watt’s experiments with steam, with his mother’s old iron tea-kettle,—all were indications, clear and strong, of the future man. Not only was the natural bias to persevere present, but also the talent and will. What might have been the career, had the early training not been in sympathy with the “natural instinct,” may never be known, but the wise parent, in each instance, began early to encourage the honorable calling which was destined to be that of the man.

A man’s career in life is more frequently fixed by the mother’s influence and early training than by the father’s, and it is to be observed that the mother generally shows a much more subtle sympathy with the “natural instinct” of her children, more correctly estimates their capabilities and more fully understands their tastes than the father. It is the mother who heals all the little wounds and heart-aches, and hears the little tales they have to tell; to her they go with their sorrows, and are listened to with all the tender sympathy of woman’s nature. It is the mother who is always ready for a frolic with the little ones as they are dis-

robed at eventide, who trots them on her foot and sings the lullaby that shall put them to bed happy. It is she whose rule



of love sends each child to its nightly repose with a smile on its lips as it utters its sweet "Now I lay me down to sleep."



It is due to her gentle treatment that they are more tractable and useful in the morning, that they will have happier memories of their childhood when they have flown from the home nest and gone out into the unsympathizing world. Is it strange, then, that we enshrine in our hearts as a household saint the mother who gave us the good-night kiss, with smiles and benedictions every night of our early lives?

It was to the fostering care and wise guidance of his mother that Sheffer, the German artist, owed the development of his intellect. When he was pursuing his studies at Paris she wrote him: "Work diligently; above all, be modest, humble and courteous, and when you find yourself excelling others, then compare what you have done with nature itself, or with the ideal of your own mind, and you will be secured by the contrast, which will be apparent, against the effect of pride and presumption." Lord Lytton ascribed his literary success to the early impulse given to his talent by the cultivated taste of his accomplished mother. From his mother the poet Burns derived much of his fervor of imagination. Henry Clay, the brilliant wit and successful statesman, inherited his intellectual qualities from his mother. James A. Garfield was largely indebted to the energy and vigor of his mother; he also owed not a little to the early example of industry of his father. The Vanderbilts, the Adamses, the Camerons, the Randolphins, are all indications of the inheritance of ability and character from the father's side; but as the mother is nearer to the child than the father, as her love is deeper and more unselfish, so is her influence greater and more enduring.

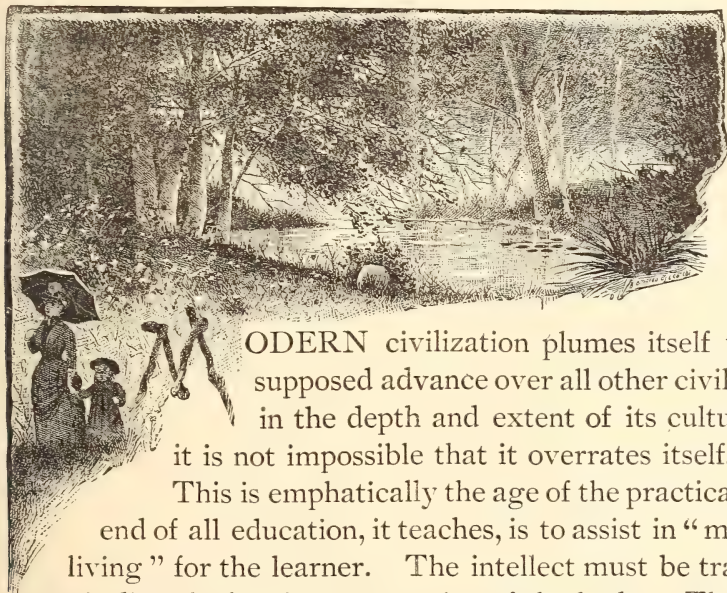
A handwritten signature in cursive script, reading "John A. Young". The signature is written in dark ink and is positioned in the lower right corner of the page.



# A PLEA FOR THE HIGHER EDUCATION OF MOTHERS.

BY

F. S. BURTON, B. S., LL. B.



MODERN civilization plumes itself upon its supposed advance over all other civilizations in the depth and extent of its culture; but it is not impossible that it overrates itself.

This is emphatically the age of the practical. The end of all education, it teaches, is to assist in "making a living" for the learner. The intellect must be trained to work directly for the sustenance of the body. The test of a course or curriculum of study usually is this:—Will it aid one who pursues and completes it in his struggle for bread and butter; or, if more ambitious, in accumulating wealth? Hence, this is the age of industrial schools, and business colleges,—of classes in cookery, and schools of journalism,—all of which institutions are well; but most of which fail because they are founded on a mistaken idea of the end to be attained, and are

hence inadequate to accomplish even the partial results their founders have in view at their inception.

For those whose parents are the possessors of wealth, as the tendency runs, thorough intellectual culture, or even the semi-culture afforded by these industrial schools, or the better class thereof, is regarded as less necessary (in fact, quite unnecessary, perhaps, were it not esteemed almost as difficult a problem to keep inherited wealth as to accumulate property in the first instance), and *accomplishment* takes the place of *education*;—*polish* is sought rather than *culture*.

The daughters of the wealthier classes, particularly, do not appear to require the fortification against want which, in this narrow interpretation of the age, education should give. Their "expectations" from parental estates, or promising alliances, appear to remove them far beyond any necessity of taking upon themselves these plebeian cares. I speak now of classes, not of those glorious exceptions (for such there are) to the sordid rule. And with the sons of the rich, why should deep culture be an object of anxiety when a certain business shrewdness or sharpness of intellect only is the end aimed at.

How narrow, how trivial, how poor, how pitiful this view of life is, a single moment's thought should be sufficient to show the intelligent and candid person. If human existence has a meaning,—if life is aught but a transitory vapor,—if creation itself is not a poor farce—too sad with disappointed hopes, stifled aspirations, eternally baffled upward-strugglings, and tears and groans of its noblest creatures to excite one wretched smile—then, to constitute the true education, something more is needed than merely the strengthening or supplying of those powers which will enable the learner to grasp and hold a little more or less of the dross of the earth men call wealth.

If there be worth in moral character, if the human soul be a sacred thing, if there be a life beyond this life, if there be a

heaven and a God, and a relationship existing which in any way gives mortal beings an interest in things high and holy, then the nineteenth-century idea of education, in its narrower interpretation, is founded on the saddest of mistakes!

It is an outgrowth of the notion that the principal, if not the sole object, of culture is to win wealth, fame, distinction, and, so far as it relates to women, it is coupled with another notion somewhat older perhaps (and one which this age appears more willing to abandon), but equally erroneous, and as saddening in its effects, viz: that the married woman has little or no real existence separate and apart from that of her husband, and, as a matter of course, shares in the glory of his achievements. This it is which has made it seem unimportant to the world whether her mental powers were disciplined or otherwise; and hence has it been that, with woman in particular, *accomplishment* has taken the place of deep culture,—the ornamental has been aimed at rather than the useful in education.

Every earnest lover of his kind must deplore this tendency of the age, which, it would be unfair to deny, it has inherited from former ages.

Not necessary that the minds of the mothers of the human race be cultivated! Whose, then? Why the lines:

"The hand that rocks the cradle  
Is the hand that moves the world!"

in a pleasant, simple statement convey a weighty truth. But a weightier lies behind: The fate through the eternal years of progress of every human being, more than upon any other merely human circumstance, depends upon what lessons have been taught him at his mother's knee,—what influences have been breathed into his soul by the being who bore, who first loved, and who nurtured him during his earliest and most susceptible years!



Think of this, mothers, as you gaze into the sweet angel-faces of the helpless darlings lying in your arms,—and tremble at your responsibility, while you pray for grace and strength to enable you to perform aright your mission with the heaven-sent little stranger.



I repeat, if there were no such thing as futurity,—no such possibility as a posterity to suffer for our sins of commission, or omission,—no hope of a future upward progress, or danger



of deeper degradation for the race,—no possibility of human achievement higher than that of accumulating sordid riches for purposes merely temporary and at best so poor,—my position would lose much of its significance, and I had remained silent.

It is, at length, an acknowledged fact of physiology, that the child of an intelligent and refined woman will frequently inherit its mother's intelligence and refinement, notwithstanding the coarseness, even vulgarity, of its father; and one acute observer and able writer has declared that most men of transcendent abilities nearly resemble their maternal parent in their mental and spiritual constitutions. On the other hand, the sons and daughters of a coarse, uncultured mother are almost certain to exhibit corresponding intellectual traits, even when descended from cultivated and refined people by the father.

Hence, it is almost axiomatic that woman, in relation to the weal or woe of posterity, through her peculiar functions as mother and nurse, exercises tenfold the power that is exercised by man; and according as she employs that power beneficently or otherwise, is she a good angel, smiling down upon all succeeding ages, or a malignant spirit, the curse of whose existence will be felt to the remotest generation!

“A pebble in the streamlet scant  
Hath turned the course of many a river;  
A dew-drop on the tender plant  
Hath warped the giant oak forever!”

In the light of these truths, how important must it appear that the course of mental and spiritual training marked out for woman should be carefully framed with wise reference to the development of every noble faculty of her mind and heart, of every power of the sweet mother-soul, until that crowning earthly glory, perfect womanhood, stands confessed!

Motherhood, properly understood and appreciated, is a great privilege; but the condition which accompanies this privilege, as it does every other we receive in this earthly existence, is its exercise under a responsibility correspondingly great.

It appears unnecessary to adduce further matter to enforce the chief doctrine sought to be taught in this brief (and hence somewhat incomplete and inadequate) article, viz: the neces-



sity of a higher and *a deeper* education for mothers; but we desire to point a moral in a matter intimately connected with,

and a natural outgrowth of this, and then we close. The matter referred to is the early training of children.

The first principle, then, being that sought to be established above, viz: Mothers should be properly educated, mentally and spiritually.—

The second should be: So far as practicable, they should (and will) themselves care for and conduct the early education of their offspring.

Third, in choosing nurses and governesses when, as in many cases, the assistance of these is necessary, all the vigilance and care of the educated mother's mind should be exercised that a mete companion and trainer of the susceptible infant be found. "Just as the twig is bent the tree is inclined," is only another manner of stating an important truth enforced in a former quotation.

*Frank S. Burton.*





# THE LIBRARY IN THE HOME.

BY

CHARLES N. SIMS, D. D.



HERE are two rooms in the house devoted to guests—the parlor and the library. The former is located, built and furnished for the entertainment of our visiting friends. Happy are they who are permitted to receive here many true friends and congenial acquaintances. Most of the days our parlors are silent and empty. Social position, leisure and proximity determine largely who enter them, and many whose presence we would greatly enjoy can never come.

Into the library we welcome the world's best thinkers and singers and teachers. From near and far they gather. Out of every country, and from every age they come. The young and the old; the weaver of fancies, the gleaner of facts, the builder of philosophies; the historian and poet; the statesman and the traveler; the man of science and the teacher of religion. Out of classic lands, from the bustle and hurry of commercial cities, from brilliant courts and lowly hermitages, they assemble to grace and bless our homes. And each



noble spirit brings its best gift to enrich the host who entertains it.

These guests of the library have left their bodies behind them, and are here only by a spiritual, intellectual, immortal presence. In each book on our shelves is some soul's best thought, some life's best fruitage. In single expressions are sometimes garnered months of labor. In single statements, truths only found after years of search and investigation. You may be sure that whatever was best of the writer, is here, winnowed, and refined, and polished. Milton thus speaks: "Books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul whose progeny they are: nay, they do preserve, as in a vial, the purest efficacy and extraction of that intellect that bred them. A good book is the precious life blood of a master spirit embalmed and treasured up on purpose to a life beyond life. When a man writes to the world, he summons up all his reason and deliberation to assist him. He searches, meditates, is industrious, and likely consults and confers with his judicious friends." Collyer says: "Books are a guide in youth and an entertainment for age. They support us under solitude and keep us from becoming a burden to ourselves. They compose our cares and our passions, and lay our disappointments asleep. When we are weary of the living, we repair to the dead who have nothing of peevishness, pride or design in their conversation." And these books represent the guests of the library. We may assemble here as many as we please of the world's worthies. They are quiet, inoffensive and considerate friends. Indeed, they become our most obedient servants. They speak or are silent according to our wishes. They permit us to choose the topics of conversation, and then give us their best thoughts and the results of their most laborious researches.

Think of the celebrities you may invite and gather here. Macaulay and Froude, Prescott and Bancroft, Motley and Hallam, with their stories of former times and peoples; Shakespeare and Milton, Pope and Dryden, Moore and Byron, Wordsworth and Cowper, Browning and Hood, Longfellow and Tennyson, will pour forth melody in many keys and measures, and will always respond to your call in whatever strain you choose. If your humor is for curious stories, Scott and Cowper, Dickens and Thackeray, Reade and Hawthorne, will feast your spirit with the rarest fancies, and enrich your imagination with the most wonderful pictures. And with changing moods, Irving will charm you with his sketches and stories, or Carlyle and Emerson challenge your closest thought. There is no topic or question, no mood or fancy, no field of investigation, where some guest of the library will not lead and instruct you. Into this rare company we invite whom we please, and then converse with whom we will. Surely the library is a wonderful room, and its proper management a matter of great moment. Many things determine its character and contents—our tastes, the money at our disposal, our previous education, our leisure time, and the age and dispositions of the persons who are to use it. One must choose his books as he does his friends, because he is in sympathy with them, their subjects, and the methods of their treatment. It is as easy to quarrel with books as with living people, and as easy to find in them loving companionship and genuine friends.

A library can not be made to order all at once, no matter how much money we can afford to spend upon it. It must grow and take shape with the experience of its owner. One must become acquainted with books as with persons. A collection of strange volumes is as unsocial as a crowd of people whom we have never before met.

Some suggestions for creating a library may not be out of





THE TWO FRIENDS.





place here. The beginning should always be the Bible, a dictionary and an encyclopædia. These place at our command the most important of all truths, information upon the multitude of subjects that in various ways are brought to our attention, with a key to the meaning of all the words of our mother tongue. Next comes an authoritative statement of the Christian doctrines we profess to believe, and a clear and standard defense of them. Then the history of our own people and country, affording that knowledge which is the foundation of patriotism, and indispensable to the duties of citizenship. Add to these a good newspaper giving current events, and a good magazine containing the current thought of the times, and you have the framework of a library.

The family of limited means, if it can afford these and nothing more, has information enough at hand to make its members well-informed citizens in any community. When we have knowledge of God, religion, our country, the great events of the world's history, and its current deeds and thoughts, we are certainly far from being ignorant.

Having these as essentials, personal tastes may be consulted and gratified in the enlargement of the library. Illustrated books are to be preferred where illustration is practicable. Good pictures are rapid and accurate teachers. Architecture, dress, natural history, natural scenery, historic events, spectacular occasions, social conditions, and a thousand things beside, may be written in pictures, and be read with equal ease and comprehension in all languages and by all classes of people, young and old, learned and ignorant. It is also a pleasant kind of reading, with which the dullest mind may be interested and instructed. The well illustrated book is twice written—once in the text, and again in its pictures, and often the pleasant contemplation of the latter leads to the careful

study of the former. Furthermore, many things may be told by the illustration for which the types can find no expression.

Story books, whether adapted to childhood or riper years, if well chosen, are always pleasant and valuable additions to the library, often possessing a greater value than most people imagine. Burns was awakened and inspired for his wonderful songs and poems by the stories of an aged "granny" who knew all the tales of mystery and witchcraft of the whole country. Walter Scott's literary career had its direction determined by reading Percy's *Reliques of Ancient Poetry*. A well told tale is life in the concrete, yet lifted above the accidents which so often interrupt the moral tenor of events, and disappoint honest and deserving effort; it shows what should be the results of a given course of life, and what is the natural outworking of given motives and passions. Robinson Crusoe, the tales of Hans Andersen, and similar books, will make the library a joy to childhood. The old, half fairy story of *Undine* will do any one good. Nor are works of romance to be wholly excluded. The writings of few novelists, indeed, deserve a place in any library, and by far the larger part of all that have been written are not only useless, but positively and seriously pernicious. But there are honorable and valuable exceptions. The semi-historical romances of Walter Scott, the Indian tales of Fenimore Cooper, the fascinating character stories of Dickens, the dainty and unique fancies of Hawthorne, are always healthful and profitable when properly read. This class of reading is, however, only the seasoning of literature, and must never be taken for its more substantial repast. Such works of fiction divert and refresh the mind, stimulate the fancy, enlarge the sympathies, and improve the taste.

The works of the great poets should be found in all libraries where means can be afforded to purchase them. Some people,

who think themselves practical, regard poetry as a sort of unsubstantial literature, which recites no history and records no facts. It appears to them only a high form of amusement, lying quite outside the common utilities of life. There could scarcely be a greater mistake than this. The world's highest wisdom, its profoundest truths, its best philosophy, its purest conceptions of God and goodness, appear in poetic literature. When St. Paul preached to the Greek philosophers on Mars Hill, he quoted from their own poets while he argued for one God and the spirituality of His worship. From Shakespeare's plays might be gathered an encyclopædia of the struggles, hopes, fears, and movements of human nature in all its positions, and under all conceivable influences. But Shakespeare cannot be enjoyed until we have learned to read him by the expenditure of much time and study.

Other poetry, though far inferior in power, will be much more generally read and enjoyed. The grand old English poets are, I fear, too much overlooked and neglected; but Wordsworth and Cowper, Scott and Moore, Burns and Keats are always good and profitable when we take time to read them.

Our nineteenth century has given us many of the best and noblest poets the world has known — men and women whose lives have been true to the great sentiments they have embalmed in verse. Where was ever a gentler or loftier soul than Elizabeth Barrett Browning? Her protests against slavery, her *Cry of the Children*, her patriotic songs for Italy are but her own deep feelings formulated in verse. Gentle, suffering, sympathetic Tom Hood, whose quaint utterances lie close along both sides the line which divides laughter and tears, is always a blessing whether he leads us to *The Haunted House*, the *Bridge of Sighs*, or the home of the Kilmanseggs. We have many American poets worthy of places in every

American home. Bryant interpreting Nature in her loftiest thoughts and feelings; Longfellow speaking for the holiest affections; Whittier sounding the bugle charge against every wrong, or waking the memory of happy olden days with their attendant, familiar faces; Holmes bubbling over with humor and laughter; Willis painting pictures that are alive and speak to us. All these and many more become our best friends and teachers—let us give them a place in the library if we can.

The modern historian will well repay us for the space we accord him in our library and the expense of bringing him there. The art of writing history seems really never to have been discovered before the present century. The stately array of dignitaries, the transactions of courts and parliaments, the march of armies and the shock of battles, the recital of conquests and changes of dynasties once made the web and woof of what was called history. The people, with their pleasures or sufferings, seemed altogether too insignificant to be accorded a place in the record. But this conception of history no longer prevails. The successful historian of the present writes the story of the people, and these pompous persons and events are only mentioned as they stand related to the multitudes of obscure and unnamed citizens. Macaulay, Froude, Motley, Prescott, Greene and Justin McCarthy give to their histories the action, passion and thrilling interest of romance. They tell of the rise of opinions, customs, and amusements, of guilds, trades, and industries, of the changes in dress, furniture, repasts and entertainments; they describe inventions and the useful arts; they mark the ferment of the people, the popular discord, clamor and enthusiasm out of which reforms and revolutions grow, delineating all so vividly and truthfully that the past lives again in our presence, and we become the cotemporaries of all generations, and the eye-witnesses of



all important events. A few good histories bring all the world, with living reality, under your roof.

I do not care to speak of biographies. But few have ever been written with enough knowledge of the whole life and fidelity to exact truth to give us any reliable and adequate idea of the person of whom they pretend to tell us. Usually, only so much of the personality is described as the world saw. The best letters are printed, the most heroic deeds described, and what is weak, unamiable or blameworthy is left untold. A picture of the subject is painted without the shadows, and it lies so flat on the canvas that no one mistakes it for a genuine likeness.

In the broad field of essays, science, philosophy and other forms of miscellaneous literature, the individual tastes and preferences must be left to follow their own inclinations. After all, the enlarged library grows often like the one who builds it, and fits him like a suit of clothes made to order. How shall a stranger who has not taken his measure presume to cut his garments?

Wherever the expense can be afforded, a microscope of good working power should be provided. The best and fullest book next to the Bible, within our reach, is the great volume God has written and which we have named Nature. Its pages lie open before us continually. Grasses, leaves, flowers, insects, seeds, crystals — ten thousand beautiful wonders — all invite our observation, and are ready to fill us with delight. The microscope will show them to us when we can see them in no other way. If a few simple pieces of physical apparatus be added, — a horse-shoe magnet, a cheap electrical machine, a prism, and such other things as reveal the secrets of the material world, we shall have in the library enough to make it the most instructive and attractive of places.

Let me call attention now to the manner of using the

library, which is quite as important a matter as the nature of its contents. Too often it is only an orderly room, with the books and papers all in their places behind glass doors carefully locked,—and the key mislaid. Such a library is like an Egyptian tomb, with its mummies standing in silent rows around its silent walls. A drearier place would be hard to find. Only a little better than this, is the library into which we enter, when a passing fancy leads us there, to take up a book by chance and glance at it, till another fancy takes us somewhere else. Our reading must not be left to whimsical impulse, and the half-mechanical glancing over pages, while the vagrant mind is playing hide-and-seek with floating day-dreams.

Some regular time, more or less faithfully observed, should be found each day for earnest, careful reading. It will be often interrupted, but if persistently adhered to, daily duties will come to understand and respect the requirement, and will adjust themselves so as not often to disturb it. All clamorous calls and duties soon fall into order and time for systematic people. If the spirit within is orderly, all things about us will come to obey its regulations. With this custom steadily maintained, any one may become well and widely informed. Without it, no one can possibly do so.

It is quite as necessary that the character of our reading should be determined by an intelligent purpose, as that the hours given to it should be regular and constant. He who follows inclination merely will develop the taste unduly in one direction, to the total neglect of other needs of the mind. How easy it is to become a confirmed novel reader, and to lose all relish for more nourishing literature; to read the magazines and daily papers, and scarce ever complete a bound volume; to so fix the habit of reading short articles as to be strangers to all that have attained considerable length. The

choice, variety and succession of reading should be the result of thought and plan. What is begun should be completed, and what is selected should be in view of adequate and permanent intellectual results.

Concentration of attention and thought is indispensable to profitable reading. The habit of perusing books with half attention is easily formed, but is only eradicated with great difficulty. While the printed page is before us, and our eyes are passing along the lines, too often the mind is occupied with indistinct visions of other and disconnected things, a procession of memories, plans, hopes and fancies, is passing through it, preventing a clear and permanent impression of what is read. Little improvement and much evil are the result. Time is wasted and mental indolence indulged under the pretence of doing something. We have no clear view of the opinions, no exact memory of the facts given in the book we think we have read. Pouring water into a sieve, is a fair illustration of what we have done by pouring truths and arguments into our inattentive and unretentive minds. We may thus become omnivorous readers, and yet make no progress in the accumulation of knowledge. Wherever this evil habit is formed, it should be corrected at any inconvenience it may cost. If we cannot, on pausing, recall distinctly what we have just read, we should immediately re-read it with greater attention. On laying down a book a little time should be given for a mental review, and we should thus assure ourselves that we know what we have been over. In this way we may acquire an accuracy of information which will be of the greatest value to us. The increase of our knowledge does not depend so greatly on how much, as how carefully, we have read.

The mental faculties should always be critically alert while reading. An active memory and fixed attention may impress what the author says, but if critical judgment has not been

exercised, if we have simply received with unquestioning absorption, we have not yet learned the art of profitable reading. There is great wisdom in the old proverb, "Beware of the man of one book," for while "one book" does not contain all knowledge, if it be thoroughly studied, its statements examined and criticized, and the thoughts it suggests followed by independent thinking, it will yield more profit than twenty books of equal value, read in a casual and careless manner. Whatever is worth perusal at all, is worth the honest and patient labor necessary to its clear understanding.

The possible value of a well selected, well used library, even if it be small, is only appreciated by a few people. Let its first books be standard, and contain the fundamentals of general knowledge. As it grows beyond this, let it minister to refined taste, elevated thought, valuable information, and a chastened imagination. Then let it be properly used. Enter it as if coming into the presence of the wisest and best men of all ages, in the moments of their supreme greatness and thoughtfulness. Let the family often spend evenings together here. Let some one read aloud and the others listen, criticise and discuss what is brought before them. In this way the whole world and all the ages may be brought together into quiet, unpretentious homes, and the library be the centre of happiness, wisdom and refinement.

*Chares N. Sims.*



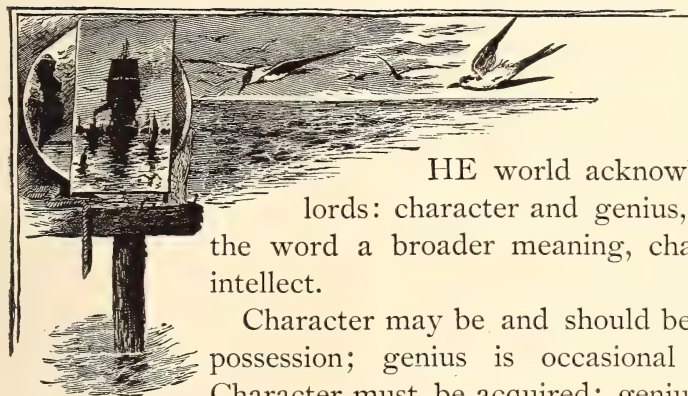


# INDIVIDUAL CHARACTER.

BY

WM. A. OBENCHAIN.

"The great hope of society is individual character."—*Channing*



THE world acknowledges two lords: character and genius, or, to give the word a broader meaning, character and intellect.

Character may be and should be a common possession; genius is occasional and rare. Character must be acquired; genius is innate. Character is a plain, everyday fact; genius a mystery, like the wind, whose sound we hear, but can not tell whence it cometh, and whither it goeth. Character is the foundation of the social structure; genius is non-essential and dependent. To obscure character, when its excellencies are pointed out, we give a tardy and discriminating admiration; genius we worship. Splendidly self-assertive, it triumphs over our ignorance, stupidity and base envy, and compels our homage. The development of character is too seldom insisted upon; the development of intellect is made the end of existence.

Never was life so full of opportunities for self-culture as it is to-day. Such a thing as undeveloped talent cannot be in this age when science, art and literature, in myriad forms,

are sounding a *reveille* to every dormant faculty of the soul. Yet it has remained for this busy and cultured generation to ask the question, "Is life worth living?" and to answer it with a scornful negative. Weariness of soul, weariness of flesh, suicide, madness,—these are too often the bitter endings of lives that apparently were filled with all good. Life is not the glorious thing it should be. There is disappointment where there should be content; failure instead of success; anxiety instead of peace; despair instead of faith. Why is it? Alas! we have forgotten, if indeed we ever knew, that the divine secret of peace is in *being*, not in *doing*! The parable of the talents is the scriptural lesson most heeded by this restless age, while the command "Be ye perfect as your Father in heaven is perfect" is set aside as impracticable.

I have gathered here a few thoughts from the wisdom of the ages. I have looked into my own life and into the lives of others, and I declare to you, speaking with no human authority, that perfection of character is the true end of life, and the only attainment that can satisfy the soul.

Some one has remarked, that we are not able to say what a thing is so forcibly as by saying what it is not. So, in defining the word character, I say first of all that character is not nature; and a confusion of the two terms will lead to mischievous error. Thus, "Character," says Voltaire, "is what nature has engraven in us; can we then efface it?"

"Should anyone tell you that a mountain had changed its place, you are at liberty to doubt it," says Mahomet; "but if anyone tells you that a man has changed his character, do not believe it."

These expressions indicate the most dangerous form of that Eastern fatalism which, in a drapery of theological phrase, is a cherished part of many religious creeds, and, in the shape of ready aphorism, is found on the lips of every nation.



CHARACTER.







"*Che sara sara*," (Whatever will be, will be), is the Italian version.

"What fates impose, that men must needs abide," says Shakespeare.

"What must be, shall be," says Seneca.

And Marcus Antoninus declares with all the lofty calm of a philosopher: "Whatever may happen to thee, it was prepared for thee from all eternity; and the implication of causes was from eternity spinning the thread of thy being and of that which is incident to it."

I know not how others may be affected by such utterances, but to me they are like chains hung about my very soul.

It is not my purpose to enter into a discussion of predestination or of free-will. I can not measure exactly the extent to which hereditary influences determine a person's character, nor the scope of that "divinity that shapes our ends." I have only a few earnest words, to counteract, if possible, the paralyzing effect of such devil's maxims as I have quoted above.

It is of small consequence that a man believes in fatalism in material matters, but in the moral world and in the management of his own nature it is essential that he realize his power and freedom. "A strict belief in fate is the worst of slavery." "All things are in fate, yet all things are not decreed by fate." One's nature is indeed inborn. By the operations of heredity, or fate, if you like, the infant just breathing its first breath or uttering its first cry, has a certain nature; but what its character is to be depends upon a thousand things—parental training, finite circumstances, and, above all, its own will. For character is the product which man's *infinite* will, governed by some circumstances, and triumphing over others, evolves from his crude nature. Fate gives him a nature, but free will creates his character, and a will that labors toward perfection can not but be both free and infinite, since it is

one with God's will. What wonderful changes might be wrought in the moral and social world, if parents, teachers, and all other guides of youth would daily set before young minds the omnipotence of a right will! It is a gospel of perfect and delightful freedom, and a never-failing inspiration.

"In the moral world there is nothing impossible," writes Von Humboldt, "if we can bring a thorough will to it. Man can do everything with himself, but he must not attempt to do too much with others."

"When I was a child," said a gentleman not long since, "a phrenologist examined my head, and, among other things, told me that I was inclined to be careless and disorderly in small matters, such as the locking of doors, the putting of things into their proper places, and so on; also, that I was deficient in memory. His words made a deep impression on me, and I began at once to correct these faults. I even punished myself for breaches of order or lapses of memory, and by such careful self-training I have *changed my very nature*."

Mark these words. The will working on one's nature evolves character, and in the evolution the nature itself is changed. Each man, therefore, bears in himself the means of redemption from his own evil nature, and can "work out his own salvation," not "with fear and trembling," but gladly and fearlessly, knowing that it is God that worketh in him, "both to will and to do of his own good pleasure."

If, then, a "perfectly educated will" has such absolute power over man's inner life, how far can the same will govern his outer life? Or, to put the question in another form, how far can a man of character control circumstances?

That "man is the creature of circumstance" is a main article in the world's indolent, self-indulgent creed; and we must allow that this is a sort of half-truth which is harder to confute than a whole falsehood. There are indeed rare crises

in every man's life, when circumstances rear an insuperable barrier to present success. Still, it remains true, that "he who is firm in will moulds the world to himself," and what seems to us disastrous failure is really a step toward success. The fable of Antæus receiving new strength every time he touched the earth is a type of character struggling with circumstances. To make adverse circumstances an excuse for failure is to proclaim one's own weakness. It was Emerson who lamented that his son would miss the discipline of poverty that had been his in early life.

We are men and women, not mollusks. We need no sheltered cove, with soft-lapping tides to bring our nourishment to us, but a stormy ocean, battling with whose waves and tempests we may strengthen the sinews of mind and soul. Blessed is he who sees in every difficulty, not an obstacle placed in his way by a frowning fate, but a stepping-stone on which he may vanquish sloth, and rise to higher things.

Do you desire perfection of character and success in life? Then fling aside all enervating beliefs in the immutability of nature and the inexorableness of circumstance, and give the Godhead in you a chance to assert itself.

Napoleon believed in a star that ruled his destinies. What was it but "the star of the unconquered will?" No planet that ever beamed can influence your destiny. "Man is his own star." There is no decree of God that you shall be or shall not be a power in this world. "By our own spirits are we deified." Instead of a cold, passionless deity watching unmoved the actions he has decreed from all eternity, we have in the heavens a Father who looks with intensest interest on his struggling children, helping them by all benign influences, yearning for their final triumph, and rejoicing in that growing perfection of character which is the outcome of every real victory.

If character does not seem to you the most desirable of all possessions, consider that without it the most brilliant intellectual gifts are of small avail.

The soul of the Scotch poet was a winged creature that might have dwelt among the stars; yet he died, slain by the poison of his own vices, and with the glorious promise of his genius unfulfilled.

Chatterton was a genius, yet a few fragments of verse and a literary imposture are all that remain of

“The marvellous boy,

The sleepless soul that perished in his pride.”

Say, rather, “perished in his weakness,” unable to withstand a little poverty, a little delay of the good fortune that came too late.

And Byron and Poe—their works, however brilliant, are but glimmerings of the glory that might have been, had they been strong in character as in intellect. Precious as are the works of genius, we could better spare a thousand matchless poems than the humble labors of one woman like Dora Pattison. Take from the world all that character has wrought, and what would be left but dust and ashes?

It is possible to conceive of a world without genius,—a world whose only songs were those of birds and happy children; whose only poems were the lovely lives of its men and women; whose only eloquence flowed in the familiar talk of every day life; whose dramas were enacted on street and at fireside by human beings who walked reverently as in the sight of “God and good angels.” Such a world would be not far from heaven; but a world without character, though every brain in it were that of a genius, would be hell.

When genius and character are combined, we have the highest type of manhood or womanhood. Read the pathetic story of Charles and Mary Lamb, and observe how strong,



resolute character sustained genius and made the most of life in the midst of troubles terrible enough to make failure excusable, if it ever is. Yet in this record of self-denial, patience, industry, cheerfulness, we see only the beautiful realization of Ruskin's ideal of those "who have determined that they will do something useful; that whatever may be prepared for them hereafter or happen to them here, they will at least deserve the food that God gives them by winning it honorably; and that however fallen from the purity or far from the peace of Eden, *they will carry out the duty of human dominion, though they have lost its felicity*, and dress and keep the wilderness, though they no more can dress or keep the garden."

Note well those italicized words, for they describe the supreme discipline of character. Duty performed even under circumstances which render its performance a pleasure, will result in dignity and excellence of character; but duty carried out when felicity is hopelessly lost, must lift man to the very bosom of God, and make him the envy of angels.

I have said that the divine secret of peace is in being, not in doing; but this does not preclude the highest ambition. I would not, if I could, dim the splendor of that dream of future greatness which lights the step of every youth and maiden noble-born. Have confidence in your powers. Pursue your art, whatever it may be, with all the strength of your nature. Not for its own sake, however. We degrade art when we make it an end instead of a means. "Art for art's sake" is another devil's maxim. Aim at perfection in art as a means for obtaining perfection of character, and that perfected character will inform your art with higher and holier beauty than you could win for it, though you had the skill of men and angels. Desire success. Strive for it. But neither rejoice in success nor grieve over failure, until you have held counsel

with your own soul and seen the effect of either on your character. That is not success which brings self-sufficiency, base pride, and contempt of those less gifted. That is not failure which makes you more humble, more aspiring, more dependent on God and more sympathetic towards your fellow-men.

Character is genius in embryo. Carlyle expressed in words the lofty sentiments which his unlearned father uttered in deeds. One *preached* a gospel of self-denial and sincerity; the other *lived* it. Which demands our admiration, the sage of Chelsea, writing stern philosophy by the bookful, and acting alternately the spoiled child and the madman, or the grand old peasant, the "real man of God's own making," who "feared God and worked diligently on God's own earth with contentment, hope and unwearied resolution?"

Did I say "genius in embryo?" Character is genius itself flowing through the channels of ordinary life. Genius influences only through the medium of words. Character commands and awes by its mere presence, and is eloquent in silence. The power of all great military commanders lies in character. We call it personal magnetism, whereas it is only the spell that character weaves around all who come near it. This was the "magic" that lay in Gordon's "wand of victory;" and in lesser degrees and in humbler ways it is a "magic" that hundreds may claim who have neither talent nor genius, as these terms are commonly understood.

"Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul."

Begin at once to search for the sleeping powers that may lie within you. You may not be able to celebrate in glowing language some heroic deed, but you may come to be the doer

of the deed. You may not be a poet, but you can be the embodiment of that "sweetness and light" which is the poet's inspiration.

To Milton in his blindness, lamenting his inability to work, there came this divine message: "*God doth not need either man's work or his own gifts.*" Of intellectual greatness the world has enough, and to spare. But he does need the perfection of your character, for through this he is working out the redemption of the world.

Dr. Arnold, writing in his journal the night before his death, said: "There are works which, by God's permission, I would do before the night cometh; *but, above all, my own personal work, to keep myself pure and zealous and believing.*"

"I shall be satisfied when I awake in thy likeness," said the Psalmist. What a commentary on kingly glory, strength of intellect and unbounded wealth. If these in their perfection could not satisfy the soul of King David, could the small measure of one or all that you, by much striving, might attain, satisfy your soul? Do not believe it.

But if with a steadfast will you aim at perfection of character, then weariness, unrest and disappointment pass away, and failure vanishes forever, and your life becomes a thing of inestimable worth. The strength of living is always greater than the strength of thinking. You will be "strong to live," and "the vision splendid" that came to you in youth will never "fade into the light of common day," but brighten into a glory that nothing can eclipse, save a dawn celestial. Were you a sculptor, you would not brook a blemish in the statue that grew beneath your touch; were you a poet, you would not send your verse into immortality with any defect of rhythm or rhyme; and should you be less careful of your "uncarved soul" and the measure of your daily life? Statue

may crumble to dust, and poem be forgotten, but character is immortal, and, of our earthly works, "only what we have wrought into our character during life can we take away with us."

Begin the work at once, and take for guide these golden rules:

"Look out and not in,  
Look forward, not backward,  
Lend a hand."

*Wm. A. Churchill*

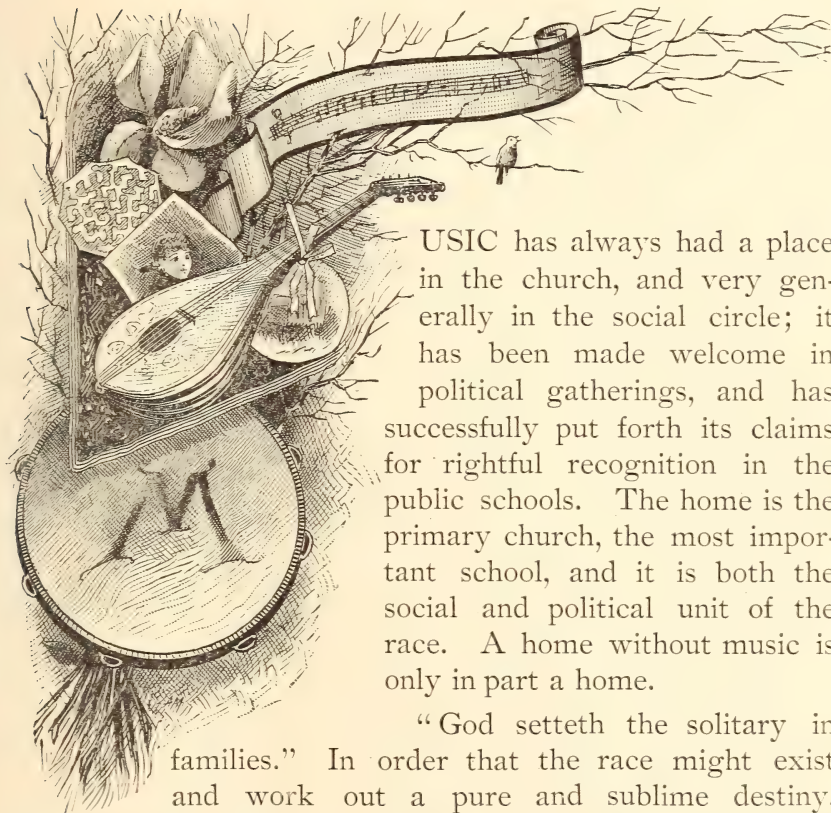




# MUSIC IN THE HOME.

BY

REV. L. R. FISKE, D. D., LL. D.



MUSIC has always had a place in the church, and very generally in the social circle; it has been made welcome in political gatherings, and has successfully put forth its claims for rightful recognition in the public schools. The home is the primary church, the most important school, and it is both the social and political unit of the race. A home without music is only in part a home.

“God setteth the solitary in families.” In order that the race might exist and work out a pure and sublime destiny, marriage was ordained, and family life and relations were instituted. As is the family such the world will be. The great universal family draws its inspiration from the individual families which compose it.

The perfection of home is not wrought out by the rigor of law, nor, indeed, by the correctness of the precepts inculcated.

but by the spirit that pervades the life. Running through this spirit must there be honesty, truthfulness, and the authoritative voice of a quickened conscience, but these are only the framework within which humanity abides; they are the law of the soul but not the living, breathing nature in which alone the heart dwells.

While the eye is the special avenue to the intellect, the principal part of our knowledge of the external world—and that which is most valuable—being gained through natural vision, the ear is to a very large extent the avenue to the heart. The sensation of hearing is usually more decided than the sensation of sight, and the *emotions* sustain an intimate relation with the impressions made upon the ear. The eloquence of the orator, the voice of love, the cry of anguish, the wail of despair, the song that breathes of tenderness, of sorrow or of joy stir the heart as no scenic representation can do. And the power of music is even greater than that of eloquence; it plays on all the strings of the heart with a quickness, a range and certainty of touch found in no other form of communication between soul and soul.

While it is the office of the parent to instruct the child, to awaken the household to an interest in the wide field of learning, to give constant attention to the intellectual culture of the young God has placed under his supervision, that which most distinguishes home life is, and certainly was intended to be, the delicate and enduring fibers of affection which make of the family a unit that nothing can dissolve. If unselfishness is promoted, if the sympathy of one for another becomes an all-pervading reality, if truest love breathes forth from every heart, the special purpose of the family is realized. The home-culture, therefore, ought, in an eminent degree, to be a heart culture. As a means to this end music has a most important office to perform.







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MUSIC IN THE HOME.



Music, the right kind of music, is refining. True refinement does not consist of outward ceremonials, set conventionalities, but of purity and delicacy of soul. It is not the observance of rules of etiquette, it is an inner life which abhors that which is coarse, which gives play to the finest sensibilities, which delights in the pure and perfect. Acquired refinement is a spiritual inhalation, and has its abode in the heart. The melody of music softens the feelings, dispels discord from the soul, and when accompanied by moral and lofty sentiment its influence for good is of inexpressible value.

The home ought to be the happiest place on earth. It is in the nature of music to be enjoyable; enjoyability is a fundamental element of music; take this away and it would cease to be music. In an eminent degree is music sociable. It provides pure companionship; by means of it soul comes in contact with soul, and genuine communion is secured. Those households in which music has a distinct place possess one source of happiness others do not enjoy.

It is a question of special practical interest how to influence children to choose the home in preference to associations which are foreign to the companionship of the family. I do not speak of positive regulations which hold by the force of law, keeping at home because the child does not dare to be away, but keeping at home because he prefers it to any other place. That this choice shall be made there must be more in the home spirit and employments to attract than any social loadstone at any other point. Only in part does family government consist of formal teachings—the existence of a healthy preceptorial atmosphere—but the supplying of a pure, sweet, drawing home-life, which teaches not by words but by the infusion of a holy, cheerful spirit that wins by attraction instead of restraining by power. In such a home music naturally belongs; and, on the other hand, music, if wisely em-

ployed, will help engender such an atmosphere in any home. In the representations of heaven the joy of that delightful land finds expression in music; but there is no music in the world



THE LITTLE SONGSTER.

of lost spirits. The heart sings when it is happy. In planning for the best and most attractive home-life the thoughtful parent will not forget to bring in the harmony which music awakens in the soul.

“That which I have found the best recreation both to my mind and body, whensoever either of them stands in need of it, is music, which exercises at once both body and soul; especially when I play myself; for then, methinks, the same motion that my hand makes upon the instrument, the instrument makes upon my heart. It calls in my spirits, composes my thoughts, delights my ear, recreates my mind, and so not only fits me for after business, but fills my heart at the present with pure and useful thoughts; so that when music sounds the sweetliest in my ears, truth commonly flows the clearest into my mind. And hence it is that I find my soul is become more harmonious by being accustomed so much to harmony, and so averse to all manners of discord that the least jarring sounds, either in notes or words, seem very harsh and unpleasant to me.” (Bishop Beveridge.)

The power which music possesses, however, makes it sometimes an agency of great evil. This is a liability that attaches to all forms of power except the energy inhering in moral perfection. Music, because of its attractiveness, is capable of floating almost any sentiment into favor. There is nothing else so terribly pernicious as a vicious song. Eloquence, with all its inspiration, employed in a bad cause, is far less effective. Make all the songs of a nation vile and the government would plunge into ruin, civilization would recede, crime would triumph on every hand, and moral putrefaction would take the place of virtue in all our households. Music in the home! but it should be pure. It may and should be angel-wings; it can, but it ought not to be, a syren-voice alluring to death.

The opportunities for musical culture have come to be abundant, and so easily secured that a knowledge of music can be gained by all. Conservatories are found in every state, the public schools are beginning to supply instruction in this branch of study, and instruments of music are within



the reach of almost every one. The piano has long maintained its place in the parlor. The organ has been regarded as a valuable aid in the rendering of sacred music. The violin has been redeemed from associations which have been considered objectionable, and now fittingly mingles its charming strains with voices that are lifted in praise to the Father and His Christ. And more than ever the study of vocal music is being appreciated, and the young are taught to give expression to the emotions of the soul in the melody of song. Music in every home—music of the voice, music on some instrument, music that breathes pure and lofty sentiment, music that charms the ear and engages the heart, and therefore music which finds its way into the life of the children of our homes for their purification and guidance. This ought to be universal, this will be universal, when we all come to employ the wisest methods for making the family what the Divine Intelligence intended it to be.

*L. R. Hix*

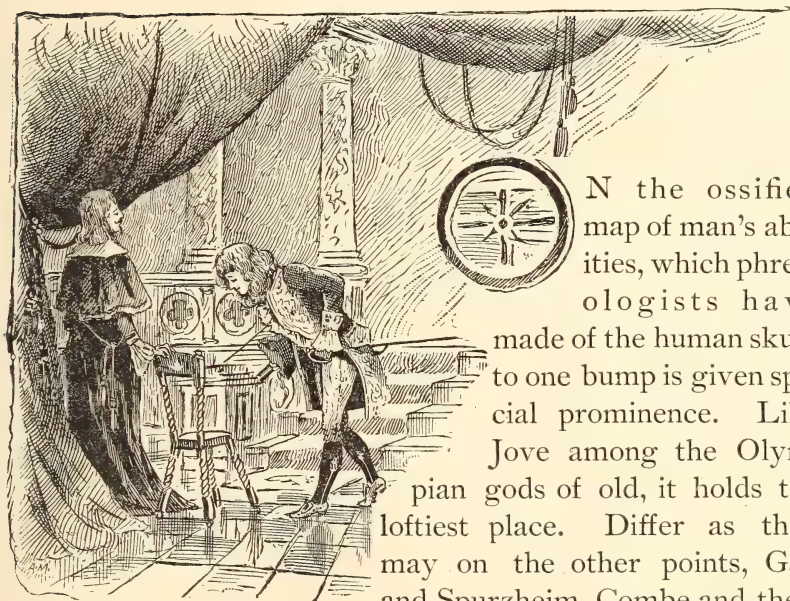




## CULTIVATE A DESIRE TO PLEASE.

BY

MRS. MARY ASHLEY TOWNSEND.



IN the ossified map of man's abilities, which phrenologists have made of the human skull, to one bump is given special prominence. Like Jove among the Olympian gods of old, it holds the loftiest place. Differ as they may on the other points, Gall and Spurzheim, Combe and their

successive brothers in the science of mind, all agree in locating benevolence on the very pinnacle of the cranium. They not only assign to it the highest position in localizing psychic functions, but they freely acknowledge its dominating influence as a moral faculty, and formulate what they call "character," according as this bump is a protuberance or a depression amongst its fellow cranial embossments. From it flow, as trickling waters from hill-top springs, all those approximating faculties which fertilize the heart and quicken it to the growth

of human nature's noblest products. It is the parent of self-abnegation, of honest forgiveness, of warm sympathy with our fellow creatures, of love, of tenderness, of patience, of constant consideration for others, of that lofty generosity which is great alike in giving and withholding. The culmination of all these qualities is a desire to please, which, in a cultivated man or woman, is admitted to be a crowning grace.

Although at first glance the subject may strike the careless mind as one of those "trifles light as air," scarce worthy of a moment's serious contemplation, a little reflection will convince the most indifferent that the art of pleasing is a momentous power, exerting an incalculable influence upon all matters appertaining to the affairs of men and nations. Its significance may be noted in a thousand forms, in a thousand places, by any observing individual, in a single day. The home, the street, the mart, the most ordinary and familiar scenes connected with daily life, afford ample opportunity for the study of this puissant agent, and are gladdening or dispiriting in proportion as its spirit governs those who people such walks. It is not a new thing. It is old as the ages, and its power both for evil and for good has notched itself all along the centuries. Beneath its assumed beauty, the serpent concealed his hideousness when he whispered into the listening ear of the first mother. Jacob gave tacit acknowledgment of its supremacy in the twice seven years he served for Rachel. Sheba understood its importance when she arrayed herself to appear before Solomon, and it inspired David when, harp in hand, he played before Saul. If its sway cannot be strictly limited to good, it is only because wrong recognizes its merit as a mask, and uses it in the same way that hypocrisy uses religion, and vice uses virtue. But its healthful influence so far outweighs its possibilities for ill, that the latter need not be taken into consideration.

The mere forms and observances of etiquette, valuable as

they are in their way, do not in themselves constitute those ennobling qualities which spring from an innocent desire to please. Manner is the currency of good society, yet too much manner is a dangerous thing, and betrays a lack of the very capacities it aims to express. We may conform coldly to all social usages, omitting no ceremony and scrupulously observing all customs, yet possess neither a winning address nor the first quality which goes to make up that vivifying and beneficent influence, which emanates from sincere warmth of heart. We are taught by one whose knowledge of human nature was as profound as it was unerring, that "one may smile and smile and be a villain," and the same master shows us that "to crook the pregnant hinges of the knee, where thrift may follow fawning," is a manner apart from the nature of genuine courtesy. Richelieu points out the doubt that is born of empty etiquette, when he says of the departing courtier, "He bows too low." [See initial letter.] Franklin bids us to look beneath the cloak of sycophancy for the axe to grind, and by more than one high authority we are warned to beware of him who professes too much. Thus the dangerous surf of shallow ceremony threatens all who move upon the social seas. The earnest cultivation of a pure and lofty desire to please is the Massoola Boat which shall bear them safely across the treacherous breakers.

In these days when our flowing rivers are strangled with the dust of fallen forests, as countless mills convert them into the multifarious forms demanded by the wants of mankind; when our skies are blackened with the smoke of thousands of factories and furnaces; when the railways of traffic spread everywhere under our feet, and the railways of thought stretch everywhere over our heads; when the mountains and seas bow down before the genius of man; when electricity shines out upon the earth like a new born planet, and the steam-



engine is heard upon all sides champing its bit like an impatient war-horse eager to be guided to new battles and fresh victories; when discovery treads upon the heels of discovery, and breathless invention feels that it must rush "into this breathing world but half made up," lest another just behind should overtake and snatch away its treasure; when all is hurry and worry, and excitement, and time seems lessened as work seems increased, the amenities of life stand with frightened faces, uncertain which way to turn. They realize the fact that they are in the way, and in imminent danger of being trodden under foot and out of sight. They lift appealing faces to the hurrying crowd, they put up piteous and imploring hands, they plead in moving accents to be spared! Alas! too often are their beseeching lips unheard, and, like flowers in the path of a surging throng, they are ruthlessly trampled down or thrust aside, or put away till to-morrow, with that ever increasing watchword of the age, *no time*. They have a hard fight for a poor existence. Shall the day come when they will exist no longer? when their presence shall be as the presence of strangers in places where they should be as the sacred lares and penates? Daily we behold them thrust further and further from the public walks of life, put away from the lips, from the heart, from the lives of men, and relegated to few and especial places. If we throttle the amenities, need we have no fear that the Eumenides will take their places? Can the day of such things ever come? Can it be said there is not any danger that it will come? The whole tendency of the times is toward obliteration of those associations which unfold in the character those gracious and graceful qualities which constitute a desire to please. We daily behold the young inattentive to the old, the old inconsiderate of children, and the children themselves infected with the spirit of the day, and ready to say, as a little lad said, when told to

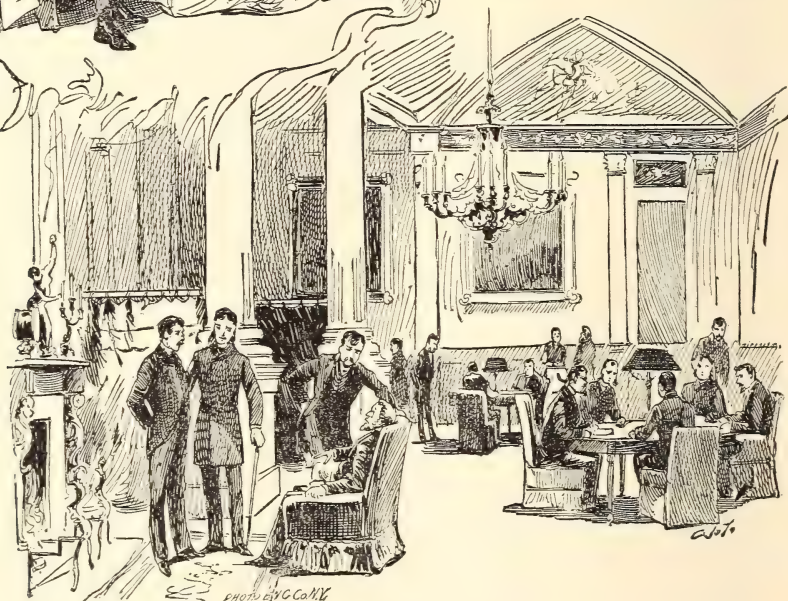


take off his hat to a lady, "Oh, I'll just smile at her this time, and take off my hat another day; my hands now are so full." Even so with us children of a larger growth; our "hands are so full,"—so full of the arts, and sciences, and the literatures, and business, and baubles of the day that there is no room for the flower of courtesy; its sweet and delicate aroma is allowed to lose itself among the rank and pungent odors of the leeks and onions of daily existence, a whole bunch of which is not worth one of its dainty petals.

In our large cities, club life is gaining harmful ascendancy over men, and crowding down much of the refinement of their natures. The club, together with the restaurant and its ready-made meals, militates against the love of home, of domestic happiness, and a taste for the society of pure and cultivated women. Too many men, both married and single, prefer to lounge in rooms paid for out of a member-purse, rather than fit up a home for which the individual pocket is adequate. This leaning toward exclusively male assemblies, in preference to the refinement of ladies' society or the pleasures of a home of one's own, has a baneful influence. In the one, perhaps economy would have to be studied; in the other, a man may not smoke, nor loll, nor gamble. In the club, economy and its pressures are not felt, and the code is one easily conformed to. At his restaurant he can eat when, where and how he chooses, with no restraints beyond an observance of the most common decencies of life. He may, moreover, call in his boon companions and give his "orders" like a lord, and throw away, on a single repast, more than would serve as home-market money for a month. The married club-man usually finds retrenchment very necessary—at home. The wife hears perpetually of hard times, that he may have easy times himself. She must be economical in order that he may be extravagant.

She hears of expenses and retrenchments, and necessity of still greater economy in the home, until she feels life too costly to live, yet dreads to die and so incur the expenses

of a funeral! The selfish life of the man blinds him to the unselfish life of the woman, her patient, motherly toil is all unnoticed by him, and both are sacrificed to a false mode of living in which the wine and



EVENINGS AT THE CLUB.

cigar bill plays no small part, and with which a true spirit of amenity has very little to do.

The constantly added business avenues that open and allure men's energies, is another cause of lessening courtesy. Strength of brain and heart and muscle are absorbed to such an extent that, often, a man is actually too tired to be polite! Life and health are given up to the acquirement of that dross which can purchase neither the one nor the other. When such values are tossed ruthlessly away, there can be no hope that things deemed of lesser worth shall not follow. It is an age of money, and men are willing to find their fame in their fortunes. 'Tis true that money goes where manner will not take one; but, on the other hand, manner admits one free where money could not force an entrance. Still, manner must go to the wall in the estimation of him who devotes his life, his fortune and his sacred honor to the accumulation of property, and who only finds at the grave a point where he can cease to work. Now, whilst there is always necessity for work, work is not always a necessity, and business is often a cry of "wolf," where there is no wolf. Give a man work to do which is remunerative, or which appeals to his intellect or intelligence, and it becomes a passion. Toil has its enticements and fascinations and dissipations, like idleness; it becomes the absorbent of pleasure, time, life, and the repellant of joy, sunshine, happiness. Friends speak commiseratingly of a man's incessant labors, of his being chained to the wheel of business, when, in reality, he is hugging those very chains, finding enjoyment in their weight, adding new links to them now and then, as he finds opportunity, and giving himself up utterly to their burden, to the exclusion of sweeter and tenderer claims upon his existence. Meanwhile the crust of selfishness grows thicker and thicker about his heart, and renders it impervious to softening and ennobling influences. "*No time*," he cries, when a child's face is lifted for a kiss — "*No time*" when the exigencies of a friend demand sympathy and attention.



Verily, when the world's work becomes so tyrannical, so exacting, that it leaves man no time for the exercise of the art of pleasing, no time for the practice of those little courtesies which, in the aggregate, make the sum total of human happiness, then is the world a monster! Its voracious maw threatens to devour love, peace, serenity, the home, the church, even Christianity itself. Lured on step by step by those fascinations which work, that appeals to the intelligence, weaves about all earnest workers, a man hurls himself into the vortex, leaving friends and children upon the brink to welcome him when he shall emerge. But he never emerges! He has gone down to a power which sits with him at his meals, follows him in his walks, is with him in his up-risings and his down-sittings, goes with him to his couch and makes his rest restless and his pillow thorny. One by one the graces of speech and the beauties of manner fall from him like petals from a frozen flower, leaving but a leafless stalk possessed not of beauty, nor fragrance, nor attractiveness. He has allowed his work to come between him and all ties dearest to his manhood. Its murky shadow has enveloped all. Under its influence he has steeped himself in a self-indulgence nearly as fatal to happiness as vice itself. His child is almost a stranger to the father, the father almost a stranger to the child. The inner nature of both is as unstudied by one another as the cuneiform characters on the bricks of ancient Babylon. The man finds himself isolated in the very midst of his own domain. His wife fears him, and his children hold themselves aloof from him. What wonder? His long unpracticed home courtesies partake of the nature of cruelties, so distorted is the manner of their doing. The desire to please is as a lamp left long unlighted and neglected in his heart. When his awkward hand would rekindle it, it cannot. His spasmodic efforts to do so are painfully futile, and those about him remember the light



only by the darkness its extinguishment has made. Too late he realizes that his whole life is soured for himself and those he cares most for, because of the sweetness he thought too inconsiderable to attach to it.

Why is it that when we encounter in a man refinement, politeness and a graceful desire to please and propitiate those about him, we point him out as "a gentleman of the old school"? Why should high breeding and the admirable qualities that belong to it be assigned only to the old school? They are as appropriate to-day as they were a century ago. Customs may change and advance with the progressive spirit of the age, but the essentials of manner do not change any more than the nature of steam changes, whether applied to the first little Hudson River steamboat of 1807, or to the ocean monarch of 1886. Possibly one cause of an indifference to the courtesies of life is ignorance or forgetfulness of the influence which individuals exert upon one another. Each man is prone to regard himself as a unit independent of the whole, and neither acting on nor being acted upon by it. But men cannot regard themselves as gravestones, each standing alone and communicating nothing to the rest, each being in himself a mere record of dates and numerous virtues. A man can have no pleasure and no pain which does not in some degree, more or less remote, affect another human being. The way in which he leaves his family in the morning gives color to the household all the day; the greeting he gives a friend he meets is a cloud or sun beam to be communicated to the rest, and the rest, and the rest, just as motion is communicated to the standing train of cars. There is no act which does not, like water added to the sea, circle into ever widening circles until it touches at last upon distant and unknown shores. A joyous word, a bitter jest, a reckless deed, an unkind glance,—each may seem but a trifling thing; yet, like the pressure upon a

single electric button, it sets in motion a world of unseen wheels for good or ill, unknown to him who touched the subtle spring.

For woman, to whom the delicate graces of courtesy seem naturally to pertain, the day and the hour have their special dangers. Her sphere of life is constantly broadening; assuming new duties, filling new vocations, she is thrown into relations and associations with the world which, in her hitherto sheltered life, were wholly "undreamt of in her philosophy." A new code of ethics meets her on the new plane of her existence, often startling her with its painful surprises. She must take care that the niceness of taste, and delicacy of perception which are naturally hers be not impaired, and that contact with rougher scenes do not injure the beauty of mannerliness which constitute one of her greatest attractions. She must remember that the responsibility is not confined to herself. She has in her hands the moulding of children's minds, and from her they must receive such guidance as shall enable them to combine with dignity and discrimination the graceful art of pleasing. The development of those qualities which constitute a desire to please cannot but materially aid in shaping a kind character, and should be held as an essential part of all education. It was not overlooked in the instruction of Athenian youth and it should not be disregarded in teaching the young of the nineteenth century. A child should be taught to consider politeness as a sixth sense to be as easily and naturally and unconsciously used as his eyes and his ears. Courtesy should be as much insisted upon as cleanliness. When this is done children will not be so much given over to the charge of nurses, and so constantly excluded from the society where they by right belong. There is no reason why a well-bred, healthy child should be more irksome than the singing birds or house plants admitted to our parlors. They are observing and imi-

tative and they should be permitted to move with those whose good manners and refined conversation they insensibly absorb, instead of being turned over to servants to listen to witches' tales and ignorant superstitions. To witness the treatment some children receive, one would suppose certain men and women regarded them only as the missing link. They belong in the presence of parents, and the friends of parents. A child derives more education from association than from books. He should be taught to observe closely and be allowed to speak whenever propriety warrants it. The day when little ones were reared in accordance with the adage which recommends that "children should be seen and not heard" has gone by.

How many a poor, awkward creature, brought up on the plan of utter self-repression, endowed by nature with good qualities but denied by education their proper development, has found himself in society utterly incapable of doing himself or his attainments justice and been forced to hide his light under a bushel, the miserable victim of that abominable old law! Agreeable manners should be made one of the habits of youth that they may be worn as habitual garments, not as new and unaccustomed raiment. As Christianity is pure in proportion to its simplicity, so is courtesy beautiful in proportion as it is natural. So soon as a child is capable himself of being pleased or being wounded, he can be taught to please and to avoid giving wounds. He can be taught to hold his good nature with the reins of good judgment, and to know that to yield and to exact both belong to the art of pleasing. He must learn that too much patience is equivalent to apathy, and too much kindness is equal to a wrong. Children are quick and keen observers and can readily learn that the sweet pleasure of pleasing is in itself ample compensation for its constant practice. It is a common thing to see little ones of the most tender years, taught with most scrupulous care to read, to

know the catechism, to be perfectly decorous at church under services they do not enjoy, and under sermons they cannot possibly comprehend. Discipline ranks all considerations of their delights, and they are forced to study what they cannot understand, while left in grossest ignorance of the very A B C of address. The alphabet of manner-language is as untaught to them as Hindoostanee or Hebrew, and too often deemed as useless; yet knowledge of it is essential both to their happiness and prosperity. It is the tongue that shall speak for them when they themselves are silent; the evidence by which they shall be judged. In those flashes of human intercourse which admit of no opportunity and grant no time for close knowledge of mind and morals, it is betraying characteristics and associations. It makes the attractions of childhood, the beauty of youth, and is one of the most winning attributes of old age. It is conceded that much is to be pardoned in the young and tolerated in the old; but surely age is no excuse for selfishness and impertinence, nor youth for incivility and boorishness. There would be less to condone in both if the cultivation of a desire to please were begun in their earliest years and permitted to grow with their growth. As we cannot expect fruit from a seed which has never been planted, we cannot expect from age the qualities which were not cultivated in youth. We all know the force of habit; how it grows upon us until we perform, mechanically, arts which we acquired only by the exercise of the greatest pains and patience. Just as the fingers of the piano player progress from the tedious awkwardness of the genesis of his art to the easy velocity and brilliant execution which mark the finished performer, so the constant practice of pleasing finally becomes an integral part of one's nature, a habit which sits upon one as an endowment.

Too often he who has the directing of young lives, puts off this material part of education, and "hugs the flattering







EYES TO THE BLIND.

unction to his soul " that it will all come of itself; that a pleasing and cultivated manner is the natural outcome of good morals and an amiable disposition; that it will burst into efflorescence as a natural consequence of intercourse with the world; that it is inborn like the senses, and will develop with the need for it! As well might one expect to find Japanese lilies growing spontaneously on a granite hill in New Hampshire, as the graces of good manners leaping suddenly to adorn a character which has given no heed to their cultivation. It is not enough to possess the ability to do, if one has no knowledge of what to do. The untutored impulse is not to be relied upon, for it as often leads astray as aright. Manner is an acquirement, not a gift; and one's nature must be trained to a ready use of its own capacities even in small things, or blush with a sense of ignoble failure at every unexpected call upon its resources.

There are those who, under a mistaken view of the art of pleasing, give themselves up to the most belittling vanities. Who cannot call to mind persons who make themselves look old in their perpetual efforts to appear young, and who fret good looks into absolute ugliness because they possess not absolute beauty! It is piteous to think how much time is wasted in idle lamentation over beauty denied to a face, or straightness to a limb, or gracefulness to a form, when it lies in every one's power to create for himself a beauty excelling all of these. The proper cultivation of a desire to please enlarges the heart and mind, and, like the lamp behind the alabaster vase, reveals a loveliness which was all unguessed before. This is lovelier and more lasting than mere perfection of feature and complexion. It is this which makes beauty beautiful and lends an irresistible charm to the plainest face. Our bodies are made for us; our manners we make for ourselves. As one forgets his own defects, they cease to impress



others, and as one considers the happiness of those about him, his own increases accordingly. Madam de Stael was accounted the plainest woman in the court of Napoleon; but to such an extent had she cultivated a desire to please that a noted writer said of her that she could talk herself beautiful in five minutes. Manner is a magician and works marvels. Its home is in the soul. The face and form are its assistants to be made beautiful by the constant expression of beauty. To make ourselves agreeable surely is a duty we owe not only to ourselves but to all with whom we are thrown in contact. Every one acknowledges neat and careful dressing to be a necessity; why then is not a gentle and pleasing demeanor so likewise? All must agree that when we go into society we naturally seek out the most genial and pleasant persons. We avoid the "yes, yes" and the "no, no" people who always coincide with us; we fly the selfish, the cross, the sarcastic, and we shun, as we would a pestilence, the man whose boast it is that he always "speaks his mind." That type long since made itself synonymous with overweening vanity, narrow-mindedness and impertinence. We slip from the mordacious and the slanderous, and those whose wordy professions are "but as sounding brass and tinkling cymbals," and we turn to those who know how to distinguish between discretion and deceit, frankness and rudeness, who would blush to bear false witness against a neighbor, and who are able to unite the graces of true courtesy with those of dignity and self-reliance.

It cannot be denied that the power of pleasing is a potent factor in the whole social and moral structure. It is the animating principle of all happiness, call it by whatever name we will. It is the underlying stimulus to all noble effort. It is the base of eloquence, the soul of oratory. Demosthenes on the ocean shore, shouting to the waves, was aiming to please as well as to sway the hearers he was conquering himself to



fluently address. It is the light of friendship, the life of love, the very essence of all practical Christianity. What was chivalry but a lofty form of courtesy, embracing honor, courage, self-denial,—a desire to please! Such courtesy should hold high rank amongst human attainments. In its practice lies as broad and as sweet a humanity as in charity itself and in truth; one virtue involves the other, for, in that “charity which suffereth long and is kind, which vaunteth not itself, which is not puffed up,” lies the loftiest imaginable courtesy.

The physician and surgeon know the value of having cultivated a desire to please, and recognize its power as a co-adjutor in the healing art. They know that a cheerful air and an agreeable and re-assuring manner carry with them an influence even more efficacious than drugs and probes. A noble desire to please is the lover’s strongest ally. Domestic serenity is dependent upon it. Governments, in their intercourse with nations, look to it for potential aid and choose their plenipotentiaries with a special eye to their qualification in the art of pleasing.

The optimism which outlines the destruction of dearest hopes, the crash of ruined schemes, the dissolution of those brilliant financial projects which faded into nothingness at the supreme moment when they seemed resolving themselves into splendid realities, owes its survivance not alone to individual fortitude, courage and recuperative force, but, next to faith in God, to the kindly assurances, the timely sympathies and extended hands of those in whose hearts the desire to please has taken root and grown into that Christian virtue set before us in the Golden Rule. This power to please might justly be written as the synonym for success, since it is the open sesame to so many of life’s successes. It is the king behind the throne, of church, of state, of society, casting its weight into the scales of religious, political and commercial events. It is one of the

fundamental elements of Christianity, as shown in the lofty precepts of the Ten Commandments, and those sublime sayings of Christ which lie pressed, like sacred flowers from consecrated sites, between the pages of the New Testament.

Let us not have too much demonstrativeness, but let us cherish courtesy as a cardinal virtue, and unite, with a desire to please, that dignity and common sense which will not cringe to kings, nor wound the feelings of a pauper. Let the light of amenity shine before men, not as a holiday candle to be borne aloft in ostentatious pageants, but revealed in look and word and deed, the outward and visible sign of an inward and spiritual grace.

*May Ashley Townsend.*



# SOCIAL RECIPROCITY.

BY

MRS. M. L. RAYNE.



PLEASANT words, bows and smiles are the "small change" of the world of fashion, and make up the sum of social reciprocity. Without these, the gay assembly would be as dismal as the funeral march. They are not confined to one set or division of society, but are universal wherever a company has gathered, and the pleasant greeting is responded to by the cordial welcome. These small, sweet courtesies bind a nation together as firmly as the edicts of legislation. They are the unwritten laws, which command alike the king and the subject.

It is related of a certain philosopher, that he desired to carry the beautiful courtesy of ball-rooms and assemblies into the practical atmosphere of every-day life. Accordingly, he greeted all whom he met with a genial smile of recognition, in order to put his theory to a test. The result was most disastrous. He soon found himself involved in a series of difficulties. His intentions had been good and his theory admirable, but he was in advance of his time. The people upon whom

he smiled were accustomed to blank stares, or grim looks from strangers. They regarded his smiles as insults to their intelligence, and questioned the sanity of the venturesome philosopher. They were like the Englishman who was such a stickler for conventionality that he preferred to drown, rather than be rescued by a man to whom he had not been formally introduced.

The sun shines upon the earth, and the earth responds with an outburst of bud and bloom. All nature is reciprocal. Something bright or beautiful is continually offered to us, and, if our eyes are not holden that we can not see, we reach out eager hands to draw the treasure to us, and in return we give smiles — thanks — our heart's best hospitality. Sometimes we do not see the angel holding the crown: it is when we are groping for worthless jewels in the mire of selfishness and worldliness, and the reciprocal chord in our natures is silent to the sweep of angel fingers. But it never fails, if we seek Heavenly recognition. How many rare and jeweled opportunities we lose by our own churlishness, it would indeed be impossible to estimate. Congenial souls pass each other by, and no gleam of social reciprocity escapes from their zealously guarded windows to awaken recognition. They look into each other's faces with unseeing eyes or stern repelling glances, and each passes by on the other side. The unwritten law has decreed that they can not recognize each other without the formality it has designed for their protection. And the social law is right. But it shows our intelligence at fault, our reason less protective than instinct, and the whole code of social education weak where it should be strong.

"What is he worth?" we ask of a new acquaintance. Not, what is he worth in character, in intellect, in moral equipoise, in all the integral forces that go to make up a perfect manhood; but what is he worth financially? How much money has he?



Is he the owner of a fine house, a handsome equipage, a luxurious table? If he has all these, we want to know him.

He may possess all these, and yet be poor indeed; but here the law of social reciprocity gives to him, in exchange for his vulgar wealth, the infinite riches of learning and genius. He invites learning to sit at his feast. Goodness and worth enjoy social distinction at his bidding, and endow him with a semblance of their own virtues. Beauty presides at his banquets. Every guest brings some grace of character or accomplishment in return for a lavish hospitality. It may be only a smile, but it is worn like a flower in the button-hole of occasion, and gracefully fulfils its mission.

The waves of social reciprocity mean something more than the ebbing and flowing of the flood-tide of society. The flotsam and jetsam are rich with the affluent overflow of its deeps. Each one bears some treasure away—a pearl in the oyster-shell of treasure-trove—a word—a look—as souvenir of the occasion.

“Why should we invite that dowdy Miss Blank?” enquires some leader of the social world. “She is in our set, of course, but she dresses like a fright, and has no style. I cannot imagine what people see in *her* that is attractive!”

Miss Blank is duly invited, however, and, unconscious of any social criticism, takes much pleasure in accepting, and as all social events are surprise parties in some sense, takes her contribution to the feast with her. It is her voice. It charms and soothes, it flatters and bewilders, it makes friends for her wherever she goes. It is low and sweet, an excellent thing in woman. Some one asks her to sing. A few stop to listen, but the majority, with the license of society, babble on with their small talk. Then it ceases, and there is rapt attention. It is only an old song, that every one has heard, but it brings back to hearts that are arid the sound of the rain on the roof,

the memory of a mother's good-night kiss, the prayer that was lisped at her knee. Then it rises, clear, jubilant, and the sweet, regretful pain is gone, the tension broken, and the spell removed. Song and singer are of the earth again, but they have given to each a foretaste of heaven. And they never think of Miss Blank again as a dowdy, or without style. This is what she gave her hosts in return for their entertainment.

It is related of Adelaide Phillips, a singer eminent in her profession, that she was once invited to a musical composed of amateurs, who sung, for her delectation, their most ambitious airs. When it came to Miss Phillips' turn to sing, she seated herself at the piano, and sung "Kathleen Mavourneen" with such thrilling sweetness that the young Irish girl, who was setting the supper table in the next room, forgot all her plates and spoons, and, throwing herself into a chair, sobbed as if her heart would break—a reciprocal emotion that the accomplished singer declared was the greatest compliment ever paid her.

Longfellow, in speaking of his friend Prescott, the historian, said: "There is Prescott, always pleasant and merry." And again, "My last remembrance of him is a sunny smile." Could there be a more beautiful souvenir of an absent friend than the memory of a "sunny smile?" And the smile that challenges reciprocity comes from the heart, or it would chill with its unresponsive glow, like the snow on the crests of the frozen glaciers. There is no courtesy so perfect as the native tact of a good heart. In the warmth of sunshine that comes from such a source, the sternest nature dissolves and becomes congenial. We might all wish to deserve the eulogy contained in these four lines:

"It was only a glad 'good morning,'  
As she passed along her way,  
But it left the morning's glory  
Over the livelong day."





"IT WAS ONLY A GLAD 'GOOD MORNING'  
AS SHE PASSED ALONG HER WAY."





The "morning's glory" is nature's highest perfection expressed in a simple greeting.

A prosperous business man, who had catered to the public for many years, and was prominent in his profession, was asked what incident had made the most lasting impression upon him. As he had feasted civic dignitaries and titled opulence, it was supposed he would recur to these. But he answered that giving a breakfast to a poor working girl, who had lost her purse, was the only thing of importance he could recall.

"I can never forget the look of sweet humility with which she said 'I can not pay; I can only thank you, and pray for you.' Her voice was like that of a little child saying its evening prayer, and I felt that it was she who was giving and I who was receiving." And this goes far to verify the poet's words:

"A simple maiden in her flower  
Is worth a hundred coat-of-arms."

How beautifully has Sydney Smith remarked that "Manners are the shadows of virtues." A portentous frown can raise a storm in the most serene social atmosphere. Its own reflection will cloud the fairest skies, and ruffle the most tranquil waters. It is useless to apologize for a rude, surly, disagreeable nature, by assuming that it is the mask to a good heart. Any goodness that emanates from such an exterior is only a tardy apology dictated by selfishness. A good heart never prompts its possessor to incivility. True politeness is considerate and reciprocal. "A beautiful behavior," said Emerson, "is better than a beautiful form." There are people, meeting us constantly in society, who always see us in full dress and on guard. We are using our company voices, our company manners, taken off and put on with our company

clothes. What a shock it would give them to see the ferocious glance, the withering frown and the caustic sneer we keep for "our own" in the family circle. To hear the unmusical voice without its company inflection. Would we not be as tinkling cymbals and sounding brass? But they are not shocked, for they had pierced our subtle armor of veneering long ago. They had appraised us at our own value, and, so far as they are concerned, we could discard our whole pitiful make-up, and at least be honest brass! Then we would receive sincerity for sincerity, instead of hypocrisy for our duplicity. What are we worth? What have we for the formation of character, for the ennobling of all the powers which constitute the higher life of man. "To have known her was a liberal education," was said of a grand woman. Can we convey our education, our accomplishments, our integrity to those with whom we come in contact — diffusing an aroma of intellectual sweetness, as we do the perfume of roses of our garments? Then, indeed, have we not lived in vain.

"Soul, be but inly bright,  
All outer things must smile, must catch  
The strong, transcendent light."

*Mrs M. L. Rayne*



# THE INFLUENCES OF NATURE.

BY

REV. SYLVESTER F. SCOVEL.



AN may claim to be above nature but he cannot be independent of nature. Having within him a spark of divinity with a moral resemblance to his Maker and an invincible free-will, he belongs in one sense to the supernatural; yet

he is as clearly allied to nature as he is distinct from it. The chain of being, in which he is a "distinguished" link, is as vital from below as from above. The one column of existence—nature the pedestal, man the shaft, and God the capital—has much more than a mechanical connection. The life of nature is in man as surely as the life of God is. The body is bound to nature as both body and soul are bound to God. And as the soul is so interwoven with the body that even a perfect eternity is inconceivable without this reunion, nature must through the latter profoundly affect even the former and thus

influence the whole being. We are not slaves to nature, as materialism would make us; but we lie so close to it, are so fed by it and fixed in it that we cannot but feel it. Our *sensations* are the background of our life, and can the picture be dissociated from that into which it is painted? Because man's place in nature is so distinctly at the top, as fixed by science and religion both, he is not the less but the more affected by nature. To him nature can now come with all her finer suggestions as well as with her rougher ministries. He is not only to be fed but he can think and feel and will about nature, and every power of his varied being may be approached and enlisted. The more there is in man and the loftier the point occupied as to nature and the larger the trust for the manipulation of nature given him, the more points of contact there must be between the two and the greater the reciprocal influence. God has most to do with nature and man has more to do with it the more he is like God in his position towards it. We can no more live without being influenced by nature than the root can sustain the tree without drawing upon the elements of the soil surrounding it. Thus, as Whittier writes, nature

“ Holds in wood and field  
Her thousand sun-lit censers still,  
To spell of flower or shrub we yield  
Against or with our will.”

Nature invigorates life—physical. Contact with the soil and sun are plain conditions of race-strength. No Hercules can kill Antæus until he holds him away from the vivifying touch of Mother Earth. The modern city is in danger of becoming a Hercules. Strong bodies underlie all symmetrical development, and we are won by nature to bodily development in a thousand ways. For many, beside the wayward boy, she pries open the doors of close houses and provides



such marvellous feasts for eye and ear and every sense that we must follow her into the fields. Thence we return with some information, but also with that which is yet more important, the vitality which conditions our use of all the information we either have or can gain. How we walk, or ride, or long to possess this or to see that until (the better because unconsciously) nature has become one free gymnasium. This way we reach that wonderful culture of the senses shown in the distance-penetrating sight of the sailor, or the hearing of the Indian, or the touch of an artist. We can mark in great lines across our race-maps something of the details of nature's influence upon physical strength and its accompanying virtues. We know, in general, what to look for from the man of the north and the man of the south, from the denizen of the plain and the bolder mountaineer. The closer to nature we can live the more correctives shall we have for the attending evils and some of the dangers of a highly artificial civilization. Nothing is clearer than that the noblest culture of the world of to-day either springs from the soil or implies nearly constant contact with nature. The city must drink ever fresh streams from the country, or stagnate. The English peerage lifts up "the axe upon the thick trees"—an ancient test of strength, and all customs tend to bring all populations to nature, in the summer. Thus nature, skillful mother that she is, half unconsciously develops for us bodies which partake of her own energy and grace, and become the handsomest and best instruments of usefulness, as well as the most sensitive means of enjoyment.

But no less distinct or important are her influences in educating our minds. Begin with the baby, wondering in its cradle-world. The very unsteadiness of that cradle (more, I fear, a convenience to nurses than a benefit to infancy) may well typify the uncertainties of the awakening mind. We

know little enough of its emergence from dreamland, but it seems well ascertained that we come to ourselves by the aid of external objects, *i. e.*, of nature. The first discriminations among the confused mass of things, the acquirement of the perception of externality, the naming of things and the remembering of the names with the classification of the things remembered—all these are hints of nature's processes in evoking mind. Then the immediate value of things begins to attract us, while pain forbids us and with powerful aid from the now awakened tastes and preferences the education goes rapidly forward. Mind is now aroused to attack at every point that storehouse for all our possible needs we call nature. An infinite variety of motives presses us from within but the exertion of mind is the uniform result.

And how remarkably true has this been since men began to study nature sincerely,—inductively! When man endeavors to learn what is, instead of to find what he thinks ought to be, he makes rapid progress because then he fits his processes into nature's grooves and finds her seams and seizes the pendent strings to each of which its own little world of facts lies attached within the shadows. Thus we are ever influenced mentally to push on. "En avant Messieurs!" cries our greatest teacher. (That noble French teacher was but an echo of nature.) Ever rewarding but ever displaying new vistas or alluring into new crevices by the light half-bursting out of them, ever difficult but not inaccessible, unrolling her scroll and interpreting it just rapidly enough to reward attention and yet to stimulate curious inquiry, ever leading higher but ever pointing the kindled Alpine ardor to heights just beyond, there is no such stimulus to mind as that which nature furnishes.

And how marvelous it is that there should be in *matter* what should thus so appeal to *mind*! A moment's thought

and the marvel carries us to that goal we must not now anticipate. There is mind in nature! These orderly arrangements that yield such infinite products when coy nature "drops an apple at Newton's feet as an invitation to follow her to the stars," are not born of matter alone. This steadiness of nature's laws, without which we could not even think correctly and with which we instinctively underbuild all our acting as well, mean the mysterious nearness of an informing soul—a true over-soul. However men may account for it, it must remain incontestably true that because there is mind in nature it is most admirably prepared to lead out, and to lead on and up, the mind that is in man. What radiant triumph of our great century is so marked as man's conquest of nature's forces! And yet it is only nature's influence, through her own highly organized and vital system, appealing to and evoking the capabilities of man.

In our intellections and emotions these influences are confessed by all. The impressive phenomena of nature stir us so profoundly that some foolish men attempt to make them the sole origin even of our religious feelings. This mistake only marks their real power. Select for an instant the fact that this globe of ours hurtles along its orbit at the rate of *sixty-eight thousand miles an hour!* "What matchless proof of mighty power! A thousand miles a minute!" It stops your breathing to come anywhere near such a fact! It is like standing on the platform when the express thunders by! Were there an obstacle met even so slight as to graze the keel of this great air-ship what a new sense of the motion we should have! But the movement is neither felt nor seen, "So silently the vast machine obeys the law of heaven!" The wonder grows that we are going so and yet so safely and that it is the same from age to age. Why, the mental education of a single fact of such proportions is incalculable! All large thoughts

can find a place in the mind which knows that. A man becomes a cosmopolite indeed, a true citizen of the *cosmos*, who feels himself traveling through it at such a rate.

Necessarily, now, nature must furnish marked elements in literature and thus manifest its mental training power anew. Literature is but the form in which the last results of study gain final currency and credence. It is fact mixed with thought. It is man's life mingled with nature. Take any species of literature and extract the nature from it, if you can. Little danger of literature's becoming less while nature becomes more. Science will not harm poetry but strengthen its wings and put directing power in the "tail of its judgment" besides. Fiction, even, will be all the better the more natural it becomes, though there be many reasons for choosing amid the various *realisms* which it may portray. And the same thing will be true in general of the education before, and in, and after school. All education, general and special, will only be more useful and more productive of enlarged mental power the more we know of nature. Parents and children will be delighted fellow-students in the new marvels. Teacher and pupil will be fellow-investigators. Society will not drop nature with a single remark about the weather, as though our own bodily comfort were all nature had to take care of. Summer vacations will no longer be danced or slept away, but new acquaintance with ever fresh surfaces will recuperate mind and body alike. Hail the day when the mind-awakening influences of nature shall be more thoroughly understood and more eagerly welcomed and less hindered by fashions and folly.

But now as we enter another realm we encounter the phenomena of free-will, and the inquiry meets us: *Can nature make character?* Must not her suggestive influences fade away here and have as little to do with the real *man* as the



mist-wreaths have to do with the mountains they so fantastically bedeck? We answer the first query with a round Yes; but add, of course, that it must be indirectly. Though indirectly, however, not less powerfully, for thus it only comes under the law in harmony with which everything does its work on character. And just at this point—the degree of nature's power to mold character—we need caution. If we are clods, no matter how highly organized, nature can reach and mold us whether we will or not. Indeed, then, we *have* no will. But, being more than clods and more than nature, we expose to her influences a surface on which the finest, deepest, largest,—aye, the most lasting impressions may be made; and yet a surface of such peculiar texture that nature cannot do all the work, nor bear all the responsibility. We can have no affinity with the Eastern mysticism that makes matter equal sin, nor with the “Wilde” doctrine that “Salvation is by Beauty.” In nothing is nature more remarkable than in the absence of assumption either to be aught other than she is, or to do aught beyond her proper mission. Indeed nature ought not to be held responsible for man. Moore's description of the Vale of Cashmere is said by good authority to be inadequate—so exquisite is the scene. But the same authority adds: “Perhaps nowhere else can there be found so much sin and suffering concealed with so much natural loveliness. The Eden smiles of nature appear through tears and thorns and the shadow of death.” (Orbison.) Did not Bishop Heber write “Though every prospect pleases, and only man is vile”? Though not everything, yet much. The extremes of nature make the Esquimaux narrow and the South Sea Islander indolent. But this only proves that the impulse to toil which her severity imparts is beneficent until men forget or fail to learn how to modify her rigors; while kindlier influences open the way to leisure though men abuse it.

There are easily definable directions in which nature encourages the development of our noblest characteristics. This moral function makes the Universe a University for man's formation, and lies very close to its real reason for being. The energies of a plant end in a seed because the seed contains life in itself, and the energies of nature reach their very highest results in man's character because that is an immortal product. Can any man doubt that the promises of spring cultivate hopefulness and good cheer, or that these have much to do with life's success, or less plain is the peace and sobriety of feeling which come with the mature fruitage of autumn?



“So in my heart, a sweet unwonted feeling  
Stirs, like the wind in ocean's hollow shell,  
Through all its secret chambers sadly stealing,  
Yet finds no words its mystic charms to tell.”

And, noting the birds flitting noiselessly from spray to spray,  
the same writer adds:

“Silent as a sweet wandering thought that only  
Shows it's bright wings and softly glides away.”

No wonder that Whittier, who has always lived so close to nature's heart, declares that

"We lack but open eye and ear,  
To find the Orient's marvels here;—  
The still, small voice in autumn's hush,  
Yon maple wood, the burning bush."

He adds:

"The summer and the winter here  
Midway a truce are holding,  
A soft consenting atmosphere  
Their tents of peace enfolding."

How distinctly we find patience taught by nature's endurance of imprisoned forces in winter! The observer gathers perseverance from the gnarled cedar on the cliff's side, or the tenacious grip of the last leaves. In animal life, of course, there are many direct lessons, but how strikingly confirmatory of our deepest outgoings of soul are the migrations of birds and the instinct of the carrier dove! We find every moral impression deepened when we reflect upon that radical difference between our own nature and that which surrounds us, which enabled Kant to stand unmoved despite the contrast between man's physical insignificance and the vastness of the stellar universe. If we have an "imperative" within, we have also a *susceptibility* which allies the moral nature, with its great jewel, to all that is without, and makes soul-culture harmonious with that of body and mind. Many associations of nature suggest purity, and familiarity with it is the best aid in calming dangerous excitements. Here we may learn self-control by other society than that of men. So Bryant says:

"But let me often to these solitudes  
Retire, and in Thy presence re-assure  
My feeble virtue. Here its enemies,  
The passions, at Thy plainer footsteps shrink  
And tremble and are still."

Every soul feels the invitation to introspection and self-acquaintance (the condition of all character) which any resort to nature suggests. The influence of nature is always toward humility. So vast is it beyond us, so inscrutable beneath our feet, so intricately interwoven where we know it best, that even discoveries do not encourage vanity. Even when we contemplate soul as greater than material we are at once reminded that essentials are universal, and when we think of the greater Mind in nature we are only overawed the more. Dependence is inseparable from even ordinary knowledge of nature and it is like the ballast of a ship in its moral office. Industry is the incessant undertone of nature's busy hum. The world teems with industrious life. Major and minor forms of life are always visible, seizing opportunities and working out at once their mission and their salvation. He must fail in sensitiveness who does not feel that a lazy man is a contradiction to the law of things. And even in that prince of virtues, self-imparting, there is the amplest foundation. Is there anything which exists for itself? Does even the "struggle for existence" really contradict the assertion that anything is made for everything? He who seeks to turn everything toward himself is out of harmony with either the mineral, the vegetable or the animal kingdom and belongs nowhere. He who receives all and gives nothing is "creation's blot, creation's blank." Even the germs of a brotherhood as comprehensive as the race may be discerned. The nobler types of life which surround us should make us ashamed, also, of a careless and thoughtless life. Even the midget has its purpose. The bee will not go to "London or Rome." First lessons in natural philosophy have a good philosophy of life in them. And when we look at the grandeur and sweep of nature, how can one be content to live a life of frippery and folly! Amid such stupendous marvels, a greater, because



more unaccountable marvel is the human butterfly. We must be sobered by witnessing the onward sweep of the things which surround us. Men furnish the only loafers in the universe. How deep the purpose of a good life which may be learned from nature.



“Be it ours to meditate  
In these calm shades Thy milder majesty,  
And to the beautiful order of Thy works  
Conform the order of our lives.”

BRYANT.

We may even go beyond the individual life and find traces of these powerful moral influences in the popular characteristics of nations and in society's most permanent formations. Scarcely any one can have missed the frequent assertions with regard to the mountains and the sea in their influence on liberty. If "ye crags and peaks" was uttered by a myth, it was a Swiss myth and means freedom. The whole world, taken together, has furnished a grand theatre for a great race. Nature is meant to be the nurse of great men. Upon a single condition this effect is really produced. The moral teachings of nature cannot sustain us against corruption from within, but they can go with us (the inner man being steadied by the one correct standard) with most helpful force in all moral development. When we have found *God*, through nature, we receive the proper correctives and sustaining motives. With Him retained in our knowledge, we are prevented from debasing nature itself. Without Him, we are speedily given over first to the misunderstanding of nature's witness to Him, and then to the neglect of its ennobling influences upon ourselves.

We are prepared, therefore, to ask the question, with some sense of what depends upon the answer: Can nature influence us in our *religious* being? If we must turn away from nature to reach God it will go ill with us after having been so profoundly influenced by nature's subtle forces in all that precedes. And yet we have seen that we must reach God or abuse nature. Profoundly thankful may we be that our life is not thus torn apart. Torn apart it certainly would be if God and nature were separated. We should be deprived of nature's aid just at the point of our highest need. Religion enfolds our highest possibilities and makes corresponding demands. Here, then, we shall need more of nature, and make more demands upon her as more are made upon us. And

can we think for a moment that a Divine Intelligence would create a world with such a fatal schism in it as would obtain were the man dissociated, when he would know God, from all by which he had hitherto been surrounded and molded? All the presumptions of sound thought and common sense are in favor of expecting to find nature's influences strongly and definitely religious.

No doubt this has been denied. Nature has been too often studied in a dark closet and by artificial light. This method of exclusion has resulted in the non-religious or even anti-religious view. Pride of intellect has aided to make the new sense of power the mother of self-sufficiency. Increased facts for investigation have been suffered to lead onward and away from the great question of origins. Minute knowledge coming close to life has been mistaken for knowledge of the mystery of life itself. Great generalizations have seemed large enough, almost for worship. New discoveries, when it had been thought the *ultima thule* had been reached (as in the lengthening of the spectrum), have made man's lease of power over nature seem too absolute to admit of a higher Absolute.

But, notwithstanding all this, the true view is so transparently reasonable and so satisfactory to mind and soul alike that the greater learning leads men back to God. Men are adoring Him more, now, as revealed in nature, than ever before. They reverence the "Creator of the ends of the earth" more profoundly because they know, at least a little more amply, what "creation" means. The "Great Companion" is not dead. Nature was never before so broad a mirror for God and never so brilliantly polished. The visible is becoming daily the ornamental peristyle of the invisible. The voice of God walks again in the garden.

This becomes clearer when we set the religious view of nature over against the three defective views which are com-



monly held. The *mere* scientist stops with nature's materials. Those who handle nature as only so much organized matter to be torn to pieces by analysis, and scrutinized with lenses, and revealed in large and little to the eye of wonder or of use, *never* receive any religious suggestions. Alas! some of them hear within her "long-drawn aisles" only the melancholy monotone of agnostic despair. For the very regularity and beauty and symmetry of the statue they deny the Artist. One may fence all the vistas of nature with a materialistic supposition and thenceforward there is no prospect. Even wide generalizations and magnificent laws that remain are doubled back upon themselves and really end nowhere. Devotion and religion, there can be none. And more's the marvel when we remember that Newton and Darwin were alike in dealing with practical infinities—the one of space, the other of time; and that therefore there need be no more reason to fear Darwin's evolution than Newton's gravitation. Both must infallibly lead nearer to God (granting, for the moment, their equality in scientific value). Either way or any way to the Infinite must bring the "supernatural" into our thought and life, and thenceforward (as Proctor has it)

"There is nothing to do but to bow the knee."

The *mere* sentimentalist finds in nature only an echo of his own voice. He makes of her a nose of wax to be twisted into the image of his own fancies. Such men hear and see nothing of God in nature. Tympanum and retina are both preoccupied. As the Scotch say: "Wha's like our ain sel's?" Sentiment is not to be depreciated, and for its just use nature is prepared with inexhaustible store of parallels to human experiences and subtle correspondences with human moods; but sentimentalism simply imposes itself on nature and rarely finds anything, much less God. Those who take the com-



mercial view only see so many acres—woodland, upland or bottomland—with such and such capacities for grain or grazing. In the trees they see shade or merchantable timber. To the skies they never look except to keep the “weather-eye open.” From them is hidden half of the beauty of nature



as well as the higher half of its utility. The pride of possession comes in to distract the mind here, as that of intellect and feeling came to the others, and he is ready to say, “My barns and my goods,” with an emphasis which is apt to bring God upon the scene with a startling, “Thou fool.”

See how the really religious suggestions of nature accept all that is true in each of these views and then go beyond. Mere science opens the scroll and describes the hieroglyphics, but the religious suggestion gives them a meaning, and the

perplexing symbols reach their noblest meaning in causing our minds to touch the Divine Intelligence, and putting the hand of our weakness into that of Infinite Power. Mere sentimentalism tricks out nature in the tawdry gauds of half-unreal and half-wicked feelings, while the religious suggestions would present her with all possible power of sympathy, yet arrayed in the pure and dignified garb which artists always give to angels. The merely commercial view has less of mind and soul in it than either of the others, and is to be apologized for only by the strong necessities which bend men in that direction and gradually dull their vision to all else. Nature's religious suggestions are not hostile to commercial values—far from it; but they do not suffer men to brutalize the wonders of God's creative work by treating them as *only* material for trade. Everything good in each common view of nature is assimilated and, indeed, glorified by the religious uplook.

Nor are these suggestions to be counted the property of any select few. Nothing is plainer than the universality of the susceptibility to these loftier influences of nature. Derzhavin's great poem, for example, is known to be a "household word of culture in twenty nations," is printed all over the West and gleams out of the embroideries of the East. Hear how it links God and nature:

"O, Thou Eternal One, whose presence bright  
All space doth occupy, all motion guide;  
Being above all beings! Mighty One  
Whom none can comprehend and none explore;  
Who fill'st existence with Thyself alone,  
Embracing all, supporting, ruling o'er,  
Being whom we call God, and know no more!  
God! thus alone my lowly thoughts can soar  
*Midst Thy vast works, admire, obey, adore.*  
And when the tongue is eloquent no more,  
The soul shall speak in tears of gratitude."





MORNING LESSONS FROM NATURE.





The religious influences of nature are so pronounced that peasant and philosopher share them. Even Goethe called nature "a dialogue between God and man." The world's religions, despite all their horrors of cruelty and their debasing corruptions, bear perpetual testimony to God's witness of Himself in nature, and sometimes with wonderful force and beauty. Humanity could never lose all the original impression and information given when the true God was known universally as the Author, Owner and Disposer of nature. He who planted the race in Eden that nature might be known from the beginning at its best and loveliest, meant to enfold mankind in memories which should so easily be aided by daily vision that His voice and presence should never be lost out of sun and sky and earth and air. And when He came nearer in the special revelation to the Hebrews, how amply was nature interwoven with the divinely prescribed methods of worship. Think of the new moons, and the first-fruits, of the booths and water-drawings, of the lights and textures and colors of tabernacle and temple. Far from the nature-worship of the decaying nations, it was equally removed from the denial of nature's worship of God which characterizes blind unbelief to-day.

There is ever increasing proof from the growth of knowledge, from the refinement of emotion, from the development of taste, that nature will become an ever greater aid to worship. To the threshold of the larger discussion concerning the certainty with which and the methods by which and the attributes in which nature reveals God, we have just come. Space fails, and the reader is committed to the rich literature of Natural Religion for further investigation.

But especially is he commended to the simple and natural expedient of laying together the Word and the Works of God. The open Bible spread upon the larger leaves of nature's

great book will fill and thrill the thoughtful and candid mind, will let "knowledge grow from more to more," while "more of reverence with her dwells"; will elevate to loftier views of the Divine Majesty and win to better conceptions of the Divine Goodness; will aid in hours of holy communion, and help to prepare for a share in that song-burst of the representative powers of heaven and earth: "*Thou art worthy, O Lord, to receive glory, and honor, and power: for Thou hast created all things, and for Thy pleasure they are and were created.*"—Rev. IV., 11.

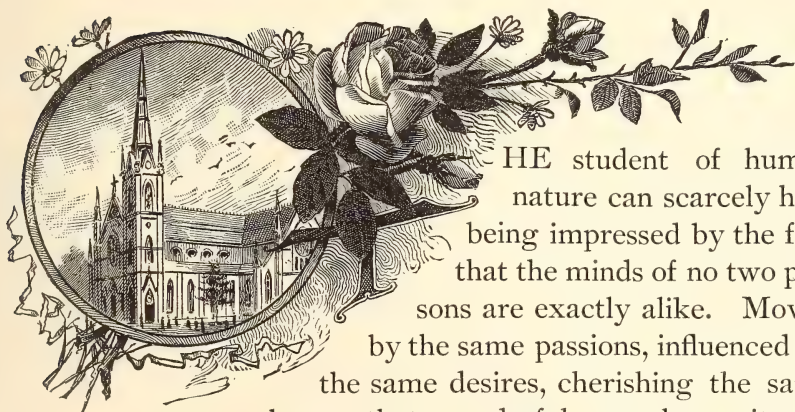
*Sylvester F. Scovel*



# MANNERS CONSISTENT WITH RELIGION.

BY

REV. WM. G. ELIOT, D. D.



THE student of human nature can scarcely help being impressed by the fact that the minds of no two persons are exactly alike. Moved by the same passions, influenced by the same desires, cherishing the same hopes, that wonderful complex unit, the human soul, may find its counterpart, but never its exact image. Analyze and classify the faculties until the list is exhausted, they are simply manifestations of that mysterious creation of God which, lord of itself, eludes the curious eye of the psychologist and fails to fulfil his predictions. Yet this personality, having the power to screen itself from observation, betraying its secret working to God alone, unconsciously leaves a record of itself from day to day, from hour to hour, in the hearts of those nearest itself, and this unwritten testimony is the revelation of a man's character.

When a culprit is brought before the bar of justice in order to extenuate the evil deed, as an exceptional one for him, or to prove the moral improbability of his having committed the

act, he appeals to those with whom he has had daily intercourse to testify to his good character. If they do so, the value of their testimony depends upon the harmony between his inner life and its outward manifestation. He who has uniformly shown himself kind, generous and forgiving, is it possible that he betrayed his friend? He who has apparently guarded his honor as the apple of his eye, has he been engaged in a fraudulent transaction? It may be. In the secret chambers of the soul, perhaps, lurk bitter passions whose existence is unsuspected by a man's friends until he yields to some strong temptation. There are few persons, however, whose living testimony concerning themselves is thus false and when this does occur, the record of the past often changes its aspect in the light of succeeding events. It is we who have not rightly interpreted the meaning of word and deed.

The physiologist informs us that the brain is covered with lines, crossing and interlacing in every direction. In the head of a young child these lines are few in number, but with age and thought they become indefinitely multiplied. Could their language be read by a higher intelligence, they would betray the secrets of a life written in hieroglyphics.

A simpler record is stamped upon the face of the adult, which often he who runs may read. It is seen in the eye, cold and hard, or soft and sympathetic, in the mouth, which is perhaps the most tell-tale feature, and in every line traced by thought or feeling. If, then, it be so difficult to dissemble, to conceal the real character, where shall we begin if we wish to acquire the grace of beautiful manners? Are they like a garment that can be purchased and thrown on the wearer to conceal the deformity within, or the mantle of a king carelessly worn and only half concealing the richer fabric beneath? Fine manners are not a cloak for ugliness, they are the fitting apparel of a royal nature. Let us begin then from within.



We can send our children to dancing school to learn "genteel deportment." Why should we not? Society establishes certain rules that govern social intercourse, and to these it is best to conform. Frequently they bring order where otherwise would be chaos. Most of its regulations, however, pre-suppose a higher law underlying them, and giving them its sanction. Without this they would be mere dead form, and upon this they depend for their life. This law is the law of the inner life, and has its root in elevated moral and religious feeling. Without this, social forms are a mockery.

Any one can learn the rules of etiquette—can any one acquire fine manners? The desire to do so aids in the attainment, but he is most successful who strives first to reach the higher sources from which these flow. Fine manners are the graceful and beautiful expression of the teaching of Christianity. If the fine setting makes the jewel appear more radiant, let us have it, but first the jewel—why should we attempt to set off that which is but paste and has no value save through a deception!

Manners, to be fine, must have dignity and repose. These qualities should naturally attend that elevation of soul which produces calmness. He who is undisturbed by the petty anxieties of life, who realizes the greatness of the destiny to which every human being is born, will not be affected by every untoward circumstance. With steady hand guiding the helm, with gauge unalterably turned towards the promised land, the storms that pass by leave him calm amid the tumult. Striving towards an ever higher ideal, trusting in the "power which makes for righteousness," he can wait for the kingdom of God, "which cometh not with observation."

It was such elevation of soul, such calm confidence in the ultimate triumph of right, that sustained Washington through the misfortunes and discouragements of the Revolutionary War

and still more trying events at its close. Under all circumstances, self-possessed and calm, he was a spectacle for men to admire. A like greatness of soul withheld Lincoln from any vulgar exhibition of passion, and from the alternations of extravagant elation or hopeless despair, when burdened with a responsibility almost too great for human endurance. It is this undisturbed serenity which makes Christ a central figure, towering above the rest of mankind to the height of moral grandeur.

He who wishes to be dignified, to bear himself as one worthy of the respect of others, must first respect himself. We can not hide from ourselves; and the consciousness of unworthiness betrays itself in subtle ways to our fellow-men. "Know thyself." Yes, and honor the divinity within. First self-respect, and then respect from others.

Let not self-respect, however, degenerate into self-conceit. Self-respect is quiet and contained, self-conceit aggressive and loud. Self-respect tends to induce reverence for one's superiors; self-conceit exaggerates its own ability at the expense of others. The self-respecting man never obtrudes his personality; the conceited man is never content to remain in the background. This is perhaps one of the faults of the so-called Young America, though let us remember that there are two Young Americas, one forward and bold, the other having all the loveliness and modesty of youth. We hope that the latter will increase at the expense of the former. It is fitting and beautiful that the inexperience of youth should yield precedence to the wisdom of age. He who is willing to receive instruction in his youth, may in his turn impart wisdom in his old age. Vain and shallow are those young people who have no reverence for age, and who treat their superiors with careless indifference. How can their manners be improved without striking at the root of the evil and imparting to them

that spirit of reverence for whatever is above them, which finds at last its culmination in the adoration of the Supreme Intelligence!

Another quality whose manifestation is alike beautiful in age and youth, is sincerity. Flattery may please the foolish, but it inspires sensible people with contempt for the flatterer, and suspicion regarding his motives. Nothing is more acceptable than a kind appreciation of one's efforts, but this is very different from flattery. Flattery is not the language of friendship, but of diplomacy, and betrays a soul so vulgar that it appeals to the base, rather than the noble qualities of human nature. He who flatters, thereby acknowledges his inferiority. Kings do not flatter—they leave that to their sycophantic followers.

Although sincerity is opposed to flattery, it does not require a rude assertion of unpleasant truths. When fidelity in friendship demands that I tell one, whom I love, of some mistake he is making, some fault of which he is unconscious, let me do it tenderly—shrinking from the infliction of pain, save where it is necessary. There are some blunt people who go about "speaking their minds," and dealing blows right and left. Such indiscriminate execution creates more bitterness and ill-feeling than the amount of evil it uproots, and there will always be more or less suspicion that the zeal of these self-constituted reformers is partly inspired by a questionable motive. The unlovely manners suggest an unlovely spirit. It is the old story of the wind and sun trying to force the traveller to remove his cloak. Courtesy and kindness will succeed where rudeness only makes the traveller draw more closely around him the cloak of error.

An indispensable requisite of fine manners is amiability, and those who do not possess this quality must at least have sufficient self-control to manifest its semblance. The kind

word, the winning smile, the thoughtful act, are these not beautiful in themselves, and a part of fine manners? Amiability not only accepts the kindly forms of society, it creates for itself new forms; for a warm heart is spontaneous. A truly amiable person, one who loves his fellow-beings, and who, in addition, sees and appreciates their finer qualities, does he not both create and discover new beauty everywhere? Such a one, if he possess tact, seems always to find the missing notes which will change discord into harmony.

Tact, which is very necessary in social intercourse, is largely attained through the amiable desire to give pleasure and avoid the infliction of pain. We frequently hear this quality referred to as though it belonged to an essentially worldly nature; but it is equally desirable in a Christian gentleman, who should be a man of the world in its best sense — in the world, though not of the world. Why have we any more right to inflict mental than bodily pain? Tact can make the deformed forget their deformity, the awkward their shambling gait, restoring to them the beauty of unconscious action. It can render eloquent those who are silent and shy, and create happiness where else had been disappointment and chagrin. Tact is the gentle touch, which transmutes everything within its reach.

In social intercourse, nothing is more distasteful to persons of refined nature, than undue familiarity. We should be shocked if one who was a comparative stranger walked into the house with muddy boots and made himself perfectly at home. Is this any worse than intrusion into the private life, — into those personal experiences which should be sacred. Always an open, frank, kindly manner, but never obtrusiveness. The dissembler has much which he is ashamed to reveal, the sincere man much which is too sacred to reveal. There is nothing more unpleasant to a sensitive person than to be made the subject of a personal remark. We have known an



ill-timed jest, a careless sneer, to end, at its beginning, a real attachment. Rash is he who touches with rude hand the delicate mechanism of human feeling.

What better test is there of the tone, the refinement, the manners of guests at any social gathering, than the discussion or avoidance of personalities. As we listen to gossip we feel that we are drifting among the rocks, the shoals and quicksands of social life; but let some topic of general interest be introduced and again we are out on the broad ocean of eternal truth, breathing the pure air of heaven. Shall we not so interest our young people in all the living issues of the day, in science and art, in truth and beauty, that their minds will be too full of other interests to cherish a morbid desire for gossip! Fine conversation is one of the most elevating and refining influences, and happy are those who can sit at the feet of wise and eloquent teachers. And these teachers! Their eloquence alone lends them grace. When poor Samuel Johnson, the most gifted, and the most afflicted of men, discoursed like a god, the twitchings of his feet, the rolling of his great body and his asthmatic puffings, were forgotten in intellectual delight. What is the intoxication of wine, compared with the intoxication of fine speech!

The good manners of any person are an inspiration to all those with whom he comes in contact. They are to the eye what the eloquence of speech is to the ear. Subdued by their charm, he who is ordinarily careless and rude, becomes for the time being courteous and refined; for manners are learned through example.

As life is a perpetual imparting and receiving, it is desirable to seek for ourselves and our children the society of the good, the wise and the intelligent. Intercourse with them is a perpetual uplifting to higher levels, especially for the young, who are more sensitive to the atmosphere in which they live than

are older people. In the presence of some whom we know, what is beautiful, true and fitting seems the only natural action. Of a noble and good man, it was once said that his presence was a perpetual benediction. What is evolution in morals and intelligence but a natural interchange of help in which every man is consciously a guide and helper to those below him, while the inflowing spirit of God, ever in communion with man and received in the fullest measure by the soul most open to its entrance, draws the race onward and upward.

If we seek the society of our superiors that we may advance, we must not refuse all aid to those who see less clearly than we. Even an inferior may be strong in some direction where we are weak. A really superior person never exhibits condescension to an inferior, for greatness is content to give and receive out of the fulness of its life. Indeed, condescension is always the mark of a shallow nature, as well as an index of poor breeding and manners. He who condescends to the lowly, cringes to the great.

As the qualities which produce fine breeding are transmitted from generation to generation, we find them inherent in certain families. We say of such that they have "gentle blood," thereby expressing our belief in the laws of heredity. He who is "to the manner born" is more fortunate than the child of uncultured parents, who themselves never possessed the advantages afforded to their children through industry and self-denial. This is so common in America it fails to excite remark. I have seen the "old people" sit comfortably and cosily by the kitchen fire, discoursing in homely phrase, while an elegant daughter entertained her company in the parlor. In such cases the "old people" are inclined to over-estimate the importance of social advantages and sacrifice too much that their children may possess them. It sometimes requires several generations of wealth before the responsibilities which money

brings are rightly understood. Those who have never felt the want of money attach less importance to its possession than the *nonveraux riches*. Yet the self-made man, after he has



acquired a fortune, seeks for his children not so much riches as social prestige,—for his sons, through following a profession rather than a “trade,” for his daughters, through alliance with some old family.



The self-made man is not always like Mr. Howell's representation in "Silas Lapham." Some there are who, born in small towns, among an ignorant population, and receiving their only education in the little log school-house, yet, through their innate refinement, have exhibited courtly manners when worldly success brought them into intercourse with well-bred people. It is the glory of our republican country that any man can assert his native power, and that there are no barriers to ability and determination. It has been said that in England every man's foot is on the neck of the man next below him, and his knee bent to the one above. Here no one need to cringe or grovel; nothing is required but the courtliness and kindliness of good manners. How beautiful, how grand is this simplicity! Although the "claims of long descent" are worthy of consideration, yet nature is democratic and recognizes no privileged class. Our scientists and scholars, our soldiers and statesmen, are many of them "from the people." Good, sturdy stock they generally are, for blood does "tell," but not always of distinguished ancestry. Wealth may be monopolized; talent can not, nor does it always run in families. Perhaps no one of the descendants of a great man will inherit just that combination of qualities which peculiarly fitted him for some noble work. As in mind, so in manner. The scion of a distinguished house may be a boor through perversion of nature, while some one whose family name had never been seen in the "annals of his country," or in the society announcements, shines as nature's gentleman. The country cousins may at first appear shy and awkward, but give them a winter in the city and, if they have innate refinement, the awkwardness will soon wear off. They may be even more pleasing in their manners than their city-bred relatives, if they retain the freshness of their enthusiasm, a quality which is too apt to be lost in the giddy whirl of pleasure,



season after season. That man must be callous who can remain long among refined people without acquiring something of their good breeding. His first sensation, perhaps, is one of discomfort. When the loud laugh is not re-echoed, he feels the reflex influence of the disagreeable impression it has produced, yet can not at once learn to practice self-restraint. Let the iron of mortification enter his soul—it is a good teacher.

The necessity of self-restraint in all things which society imposes is one of its elevating and refining influences. Are you angry? The drawing-room is no place for the exhibition of passion. Are you pleased? Express your satisfaction in courteous phrase, not through violent hilarity. Has nature given you a good appetite? Satisfy the craving at home, if you will, but in your enjoyment of the delicacies at the table of your host, do not forget that reasonable self-restraint which politeness enjoins.

The controlling principle of good manners, as we have already said, must be found in strict morality. The laws of social usage must yield, when there is conflict, to the law of right. Even hospitality loses its true charm when inviting the guest to unwise or dangerous self-indulgence. Yet good society counsels “moderation” in the use of stimulants, and so far from enjoining abstinence, rather discourages it. The host falsely imagines that hospitality requires him to offer “just one glass” or “just one glass more,” as the case may be. The recipient of this often cruel kindness too frequently supposes that politeness demands an acceptance of the attention, no matter what may be the consequences. Strange that there should be no disapproval associated with the drinking freely of wine, and that the disgrace seems to consist only in not being able to do so without intoxication. When this point is reached, and not before, society feels the necessity of expressing its displeasure. Even if, in the refusal of the proffered

glass, there were a sacrifice of manners to religious conviction, the lesser principle should yield to the greater. This is, however, not the case. There is no discourtesy in refusing wine, but there is rudeness as well as wrong in urging an unwilling guest.

When will people learn that the great object of social gatherings is not the eating or drinking together, but the interchange of thought and fancy! Let the wine-cup be forgotten and dainties remain untasted while we listen to one who has something to say and who knows how to say it. If the epicure and drunkard be the slaves of appetite, we, who are still free, will not forge our own chains, or strengthen theirs.

We hear much concerning French manners and English manners, and especially the latter. English manners may be better for an Englishman, but do they not in an American suggest affectation? The manners of superior people everywhere are really very much the same, differing only in unimportant details. A gentleman is a gentleman in every land. In the respect with which women are treated, no nation excels the American, and the status of women determines the degree of civilization. All honor be to that spirit of chivalry which manifests its respect even for the humblest and least attractive. There is a crown of womanhood of which no woman can be deprived, save through her own fault. It is a birthright which once lost can never be regained.

The courtesy, the little attentions offered to a lady, should not be refused in a spirit of independence, but accepted with recognition of the kindness. Why should she insist upon standing in a crowded car? Why should she refuse the proffered aid in alighting? Rather acceptance and thanks. We are all, men and women, better for the interchange of little attentions.

Generally, good manners depend upon the breeding. No matter how much innate refinement a child may inherit from a civilized ancestry, he comes into the world with more or less of the savage, or of the "old Adam" in him. According to Spencer, his egoism is greater than his altruism, through a wise provision of nature. Now the manners of those who surround him are much more real to him than their precepts. He has weak powers of reasoning, but possesses the imitateness of the ape. If gentleness and courtesy are the rule in the family circle, he will insensibly acquire these qualities. If, on the contrary, he sees others rude and selfish, how can he understand the beauty of unselfishness? Thus he receives his breeding, and how much of his happiness or unhappiness depends thereon! It either makes of him an Ishmaelite, with his hand against every one, or a useful member of society, happy and beloved. The rude word, the angry tone, become at last a matter of such habit that even when moved by gentle emotion the ill-bred man knows not how to express himself fittingly. He finds rules of etiquette totally inadequate to counteract the effect of early influences and to change the boor into a gentleman. Such an one is much to be pitied, if he realize his deficiencies without being able to correct them.

We sometimes hear the manners of the people of our eastern and western cities compared, to the disadvantage of the latter, but this is hardly just. The faults of western society are those which are incident to the society of any new place, and they rapidly disappear with the lapse of time. Those who emigrate to a new country generally do so in the hope of making money. If they succeed, they become the prominent men of the little town, and in time the "old settlers" of the city. They are perhaps not men of education and refinement, yet they have what, under the circumstances, is more to the purpose in a new country, energy and practical ability. They

are too busy preparing the way for their descendants, to devote much time to culture and reading, or, indeed, to anything but the practical questions of the day. Yet they realize the value of education sufficiently to procure for their children its advantages, and the second and third generations have all the polish of the residents of the older cities. So long as a city is growing rapidly, however, its society must be more or less heterogeneous and the attempt to make social distinctions, difficult. It is said that in one of our western cities the aristocratic and plebeian inhabitants are distinguished as those who made their money before a certain great fire swept over the city, and those who made it afterwards.

If, in such a new city as we have described, there did not arise an interest in something beyond the making and spending of money, there would be no hope for it. We must first labor for the sustenance of the body and the supply of its natural wants. With the leisure which comes with the accumulation of means, no longer exhausting their strength in the supply of daily individual needs, they can interest themselves in literature and art, in science and discovery of truth, or devote themselves to some ideal pursuit. Unless these higher interests are aroused in a new community where fortunes have been rapidly made, wealth will be wasted in luxury and vulgar ostentation. Western people have been accused of being "loud" and showy. There are such people everywhere, and they always move in a new civilization rather than in an old where is less freedom, and where the lines are more firmly drawn. This is, however, ceasing to be a characteristic of western society, in distinction from eastern, and the time may come when eastern people may have something to learn from their western neighbors as regards eloquent manners. The hospitality of the old time, the cordiality and warmth of heart,



still remain as in former days, and something else has been added.

The intercourse between all our cities and large towns is too regular and constant to allow any very marked differences of manners to last, yet there will always be "circles" and "sets" in which elegant manners degenerate into mannerisms. When social rules become inflexible and every violation meets with unkind criticism, then, indeed, Mrs. Grundy would do well to emigrate and widen her mental horizon. There is such a thing as an esthetic, literary society into which we enter with a feeling of suffocation, and leave with the thought, "if this be culture, a little less culture and more human nature."

It is said that trifles make up the sum of human life. Little kindnesses, thoughtful attentions, slight in themselves, contribute largely to the sum of human happiness. Nothing is great, nothing is small, to the eye of the philosopher. We may not be able to array ourselves in silks and velvets, but the adornment of fine manners is within our reach, and that is worth striving for. We can more easily dispense with music, painting or sculpture than with the harmony of beautiful action. Kind smiles, looks and words, are the largess of a noble nature which gives, nor asks for a return.

In answer to the query whether manners are consistent with religion, we will say that religion without good manners is a contradiction. If love to one's fellow-man is an essential part of religion, shall we cherish the feeling, yet act as if the heart were full of indifference or hatred? There may be persons so unfortunately constituted that they continually belie themselves, since a rough exterior may hide a gentle nature. Such as these are to be pitied, for they are always liable to be misunderstood, and such being the case, it is their special duty to cultivate the grace of fine manners. To associate these with the seductions of the world, is entirely wrong. Good breed-

ing is not the mask of a worldly nature. The selfish man of the world may wear the mask of courtesy,—it is but a mask, a disguise, which a keen observer may detect. There is no spontaneity in his actions; he has learned his lesson by rote, not in the spirit but the letter.

The world! What is the world? It is *YOU AND I*, our friends and neighbors; and, like ourselves, it is made up of good and evil. Shall we flee from it? Those who have done so have discovered that the Tempter pursued them into the wilderness. The evil of the world is that which is in my heart and yours. Banish it, and the world will be that much the better! When the kingdom of God comes, the “world” will be the “communion of saints,” and every Christian life brings that time nearer. Christ withdrew into solitude only to pray for renewed strength to “redeem the world from sin,” and this must his followers do. When the “kingdom of God” does come upon the earth, beautiful thoughts, elevated emotions, will find their fitting expression in action and speech. The inner life and its outward manifestation will be in harmony. There will be no misunderstandings, but faltering lips shall grow eloquent, and words find their confirmation in deeds. If truth and goodness are divine, so also is beauty, and a religious life cannot afford to hide its light under the “bushel” of repellant manners.

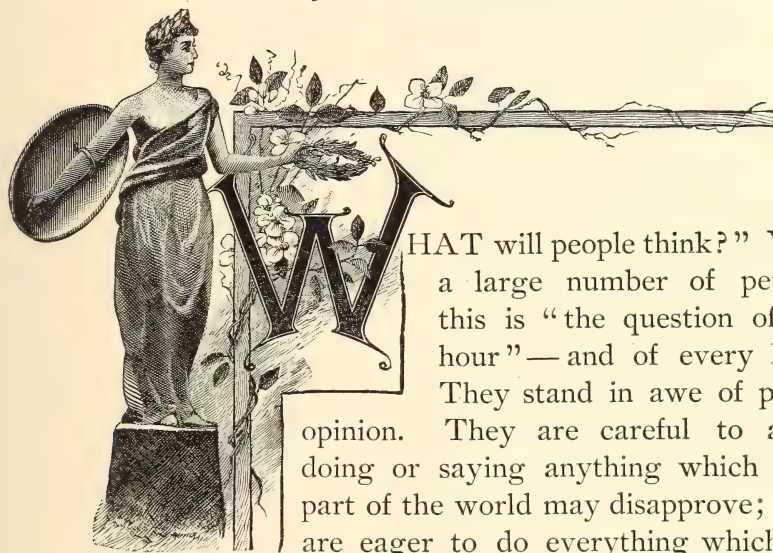
*W. G. Eliot,*



## REGARD FOR PUBLIC OPINION.

BY

REV. J. D. MOFFAT, D. D.



WHAT will people think?" With a large number of persons this is "the question of the hour"—and of every hour. They stand in awe of public opinion. They are careful to avoid doing or saying anything which their part of the world may disapprove; they are eager to do everything which the public they respect may be likely to expect of them. They dress, they walk, they talk, they hold their hands, they move their eyes, after the manner which the public may for the time approve, and for no other reason than that such actions and attitudes are considered by a certain set of persons as constituting good style, or "form," as it is now termed. Not long since many ladies belonging to this class were making most absurd attempts to imitate the graceful carriage attributed to the Grecian lady, and walked about with a stiff motion, an unnatural inclination of body, and a dangling of

hands in front of them as if their wrists had been paralyzed, until the boys on the streets felt constrained to call attention to the "Grecian bend." No considerations of personal convenience, decency or good taste would ever lead ladies to adopt such a mode of walking. In some mysterious way the fashion was started, and the impression was made that the fashionable world approved it, and straightway the people whose one great question is, "What will people think?" adopted it. And as soon, again, as it became evident that the people thought the fashion absurd, it disappeared. What tyranny public opinion exercises over all whose regard for it is allowed to become excessive! How rapidly their fashions change, and from one extreme to its opposite! Says an English essayist, "A wise nation, unsubdued by superstition, with the collected experience of peaceful ages, concludes that female feet are to be clothed by crushing them. The still wiser nations of the west have adopted a swifter mode of destroying health, and creating angularity, by crushing the upper part of the female body. In such matters nearly all people conform. Our brother man is seldom so bitter against us as when we refuse to adopt at once his notions of the infinite. But even religious dissent were less dangerous and more respectable than dissent in dress. If you want to see what men will do in the way of conformity, take a European hat for your subject of meditation. I dare say there are twenty-two millions of people at this minute, each wearing one of these hats in order to please the rest."

Nor is it in the matter of dress alone we see a regard for public opinion that must be denounced as excessive and hurtful. Men often advocate or oppose important measures out of regard to the wishes of others, and against their own convictions, or the convictions they would reach if they could be persuaded to study the subject without regard to the opinions



of others. There were whole ages during which the maxim, *Vox populi, vox Dei*,—"The voice of the people is the voice of God,"—held sway in political affairs. Men who condemned as absurd the maxim, "The king can do no wrong," swallowed without an effort the equally false idea involved in the *vox populi, vox Dei* maxim, which identifies the voice or opinion of the public with that of the Creator as equally infallible. The maxim has been abandoned in modern politics—in a great measure at least. The voice of the people has so often proved to be the voice of the devil that the human race is fast losing confidence in it. Yet it still secures a degree of respect among those who so esteem the will of the majority as to condemn the minority for still advocating their convictions, as if they were less loyal or patriotic than they esteem themselves to be. But whilst no political leader would venture to deify public opinion, how many of them exhibit, in certain emergencies, the fear of it, which makes them silent when we most desire to hear them speak out. They are not sure whether the new measure which has forced itself before the public mind meets the approval of the majority of their party, or not, nor whether its advocacy might not cause the loss of more votes than would be gained. They must wait until these important questions are answered with a reasonable degree of probability, before they speak; or, if compelled to speak, with what excessive caution do they frame every sentence so that they may swing to either side, according as time may show which is the more popular! Perhaps we are wrong when we say the former days were better than these, and ask where are the Madisons and Jeffersons, the Websters and Clays of to-day; but it does often seem as if our parties have no leaders, but only advocates, and our country no statesmen, but only partisans. We suffer because there is a regard for public opinion that is excessive. And then, too, in communities and

social circles how many there are who accept and never seem to form their opinions, drift with the current, care more for public opinion than for self-respect, crave the flattery of public applause, prefer the approval of the crowd to that of conscience, are indifferent to the fact that they are bears in their own families, so long as they are esteemed models of gentleness and courtesy on the street or in other people's homes, who always do in Rome as the Romans do, whether that "Rome" be in its golden age or in its last stage of corruption, live a fawning, obsequious life for the sake of fame, and die satiated, if successful, crying at the last, "Vanity of vanities, all is vanity"; or, if unsuccessful, die broken-hearted, expressing contempt for the idol so long worshipped. "It is," says Longfellow, "an indiscreet and troublesome ambition which cares so much about fame, about what the world says of us; to be always looking in the face of others for approval; to be always anxious about the effect of what we do or say; to be always shouting to hear the echoes of our own voices." Such excessive regard for public opinion has not only ended in disappointment, but, in many cases, in bringing down upon those guilty of it the contempt and hatred of that very public. A dramatist makes one of his characters use these scornful words toward one of this class:

"While you, you think  
What others think, or what you think they'll say,  
Shaping your course by something scarce more tangible  
Than dreams, at best the shadows on the stream  
Of aspen trees by flickering breezes swayed —  
Load me with irons, drive me from morn till night,  
I am not the utter slave which that man is,  
Whose sole word, thought and deed are built on what  
The world may say of him."

From this point of view it is evident that regard for public opinion may be excessive and a hindrance to true culture.

He who allows himself to be shaped entirely by his surroundings, or who determines his actions and manners with supreme regard to the opinions of other people, necessarily suppresses those tendencies of his nature which, cultivated, would give him individuality, personal power. On the other hand, it is at least conceivable that one may attain to a perfect degree of moral, intellectual and social culture, and yet at times be justified in defying public opinion. The great reformers began their career by antagonizing custom, the leaders of the world's history have often been in the outset the leaders of the minority. In such cases regard for public opinion would have brought great enterprises for the advancement of humanity to an abrupt end.

But the opposite extreme is just as carefully to be avoided. There is no virtue in defying or disregarding the opinions of others. In any case of justifiable defiance, the virtue consists in the end sought, such as adherence to principle, the correction of commonly received views, etc.; the defiance is simply an unavoidable accompaniment or result. To set at nought the opinions of others for the sake of exhibiting indifference to them, simply expresses one's indifference to his fellow-men and to the esteem in which they may hold him, and it merits a retributive indifference. Eccentricity is tolerated in men when it is seen to be an accompaniment of well-meant efforts to do right; but justly held in contempt when regarded as an affectation of the singular. It lowers our estimation of Admiral Sir Charles Napier when we read of his riding all day through the streets of a foreign town, attired in a fantastic costume and followed by a crowd of boys, to win a wager from a tailor. Such indifference to opinion was a weakness, a harmless one, perhaps, for the whole action was trivial, yet one exhibiting a character that might break down on some more important occasion. It should not be overlooked that,

while regard for common opinion may cause one to continue in a course after he is convinced that it is a wrong course, disregard may open the way for the pursuit of a wicked course. The thought, "people will condemn and despise me," may be, in the case of a large proportion of men, the only barrier in the way of their following those lower passions which incite to a vicious life. It may even be said that the man who appears on the streets in slovenly dress, because he cares not what notice he attracts, is one step nearer the kingdom of darkness than he who does care what people think even of his dress. Many a man's untrammelled pursuit of the drunkard's career to the grave has been retarded for years by his fear of being seen to enter the common saloon; but when at last he could march boldly in, his most hopeful friends lost their hope because that last barrier had been broken down. We are forced to recognize the fact that, where men have gone down from respectable society to mingle with the drunken and the vile, regard for property, for character, for family, and for the immortal soul, have given way long before regard for public opinion.

But regard for public opinion is not only a barrier against an evil life. It may become a most powerful incentive to right and useful living. The love of esteem is a mainspring of human conduct, both moral and immoral. Desire to stand well with our fellow men is a natural impulse and universally felt, except where it may have been crushed out by an unnatural mode of life. It is essential to the existence of social relations and institutions. Let eccentricity become universal and the social fabric is endangered. It is a most powerful and constantly active principle.

Consider how powerful it is. Arthur Helps has not exaggerated when, in writing of the fear of non-conformity, he says that it "has triumphed over all other fears; over love,



hate, pity, sloth, anger, truth, pride, comfort, self-interest, vanity and maternal love." All classes of society have been dominated by it. So great a man as Lord Nelson chuckled over the fact that Mr. Pitt had attended him down stairs to his carriage. The winning of a naval victory could scarcely have afforded him more pleasure than this simple token of the high esteem with which the Prime Minister regarded him. At the opposite social extreme it might be difficult to find one so low and so utterly indifferent to the regard of others, as to feel no strange thrill of pleasure when skillfully complimented. In ancient times, poets, warriors, statesmen, were not only incited by the love of applause to put forth their greatest exertions, but did not hesitate to avow their purpose to gain the good opinion of their countrymen. A striking change in this respect has taken place, and men who have gained eminence will scarcely allow themselves to imagine that they have ever been influenced in their actions by any desire to stand well in the eyes of the public. Horace, on the other hand, makes no concealment of his purpose to strike the stars with his lofty head, nor of the gratification he experienced when pointed out as one of the eminent men of the day. The sense of duty, the desire for property, and the thirst for knowledge are powerful incentives, it is true, but the love of esteem is often seen to be more powerful than any of them, since all of them are often sacrificed when a good opportunity of rapid advancement in popularity occurs. Dr. McCosh, in his work on "*The Emotions*," has given us an admirable sketch of the range and power of this feeling, both in its normal and perverted state, a passage that may well be transcribed here. "There is a love of esteem, commendation, praise, glory, appearing also in early life, and capable of becoming a dominant passion. It is apt to associate itself with the motive last mentioned—the love of society,—and

the young delight in a smile, an approving word, or a gift from those whom they love, or with whom they associate, from father, mother, teacher, and, sometimes stronger than any others, from companions. This principle, the desire to keep or retain the good opinion of others, often makes the tyranny exercised over boys by their companions, in workshop, in school, in college, more formidable than any wielded by the harshest master or rulers. As persons advance in life, it becomes a desire to stand well with the circle in which they move, their professional circle, or the gay circle, or the good moral circle, or the respectable circle, say their congregation, or the denomination of which they are members. The fear of losing the esteem, or incurring the censure of their social set or party, is sometimes a means of sustaining good resolutions, and of keeping people in a straight course; quite as frequently it tempts to cowardice, as they have not the courage to do the right and oppose the evil, since it would make them unpopular. In the case of many the desire becomes a craving for reputation, a passion for fame, burning and flaming, and it may be consuming the soul. This often leads to great deeds in war and in peace, in the common arts and in the fine arts, in literature and in science. But being ill-regulated, or carried to excess, it is often soured into jealousy or envy, or issues in terrible disappointment. The passion may become so strong as to need no aid from the pleasure derived from it — nay, may lead the man to injure his health and incur suffering, in order to secure posthumous fame of which he can never be conscious." Surely so powerful a motive for good or evil is not to be despised nor ignored. If it has lead men with so much power to do great deeds of courage, endurance and perseverance, it would not be wise to deny it a place among the motive forces which lie back of all forms of culture. If it be not allowed the supreme place, it should not be denied any

place. If it is not the highest motive for conduct, it may be one of the lower, which, kept in subordination, may add to the power without detracting from the character of the supreme motive.

We are bound to consider, too, the increased influence for good resulting from a good reputation. Other things equal, the word of the most favorably known man outweighs the equally good or true word of one less favorably or extensively known. The common-place remarks of noted men attract attention, while the same remarks or better ones, uttered by men who have not yet attained distinction in popular esteem, fall flat upon the ear and prove ineffective. A story is told upon a gentleman of New York which illustrates this point. After earnest solicitation he accompanied his wife to hear Mr. Moody, listened with rapt attention to the sermon, and remarked on the way home that if their pastor could only preach like that he thought he could go to church every Sunday. "Why," his wife replied, "the preacher you heard is our pastor, who took Mr. Moody's place to-day." Not having heard his wife's pastor very often, and failing to recognize him at the distance he was seated from the platform, he listened to him as he would have listened to Mr. Moody, whose praises he had read and heard sounded on every side.

That a man's good reputation adds to his power for good scarcely needs proof or illustration. It is a fact of common experience and observation. We not only see men of inferior abilities accomplishing good work because of a good reputation, but men of superior abilities shorn of power and living comparatively useless lives because of some stain, sometimes a slight one, upon their reputation. The civil law recognizes every man's right to as good a reputation as his character and conduct will bear; and every human being ought to recognize his duty to secure as good a reputation as lies in his power by

the use of proper means. As we are morally bound to maintain our health, to cultivate our powers and add to our knowledge that we may be thoroughly qualified for our work, so are we bound, and for the same reason, to maintain a good name. The teacher is under obligation to be popular with his pupils. If he fails in popularity, he is shorn of his power to incite them to diligence and interest in study; for the popular teacher, with knowledge but little in advance of his pupils, can cause them to learn more rapidly than the splendid scholar whom the children hate. The statesman who would promote the general welfare, dare not despise popular favor, for the greater people's regard for him, the greater his influence over them. Even the preacher of the gospel, bearing a message from God to men, may not wisely feel indifferent to his personal popularity. Though he is God's ambassador, yet he is expected to deliver his message in the most effective manner; he is charged, as far as lies in his power, to bring about reconciliation; he is to regard himself as the servant of the church as well as of Christ, and to labor to please them as well as Him. Paul would be "all things to all men," do anything to avoid offending them, do anything to please them, not inconsistent with his pleasing his Lord, that he might "save some."

It may not be easy to lay down a principle, or prescribe a set of rules, by which it may be determined when we may disregard public opinion, and when we should regard it. Perhaps it is enough to say that in matters involving right and wrong no regard for the opinion of others should ever cause us to swerve a hair's breadth from what we believe to be right; while due weight should be allowed to public opinion when it would join other considerations in deterring us from wrong, or urging us on in duty. In matters involving only expediency or propriety, a more important place should be given to public opinion. There may be cases in which we should be guided



wholly by custom, and there may be other cases in which quite as much, or more, weight should be attached to the demands of personal convenience, comfort or taste. Even within the realm of the merely expedient, there are limits to popular demands, and personal liberty has a claim to be regarded. It is not to be forgotten that public opinion is only the aggregate of private opinions, and that each one, therefore, has something to do with the determining of the character of the opinion of his community. This gives to each person the right, it places each person under the obligation, of endeavoring, in some measure, to shape the common opinion according to his own ideas of fitness. If there be no attempt to exercise personal liberty, public opinion can not be improved, but must from age to age remain as unchangeable as Chinese customs. The fact, too, can not be ignored that public opinion is often unreasonable and tyrannical in its demands, condemning what it should at least tolerate, and tolerating what it ought to regard as an alternative which may with propriety be chosen. We must sometimes criticise and antagonize the public—only let us be sure we have some reason for it, other than the desire to defy or to be eccentric.

Perhaps the proper course to be pursued may be best suggested by considering some common demands made on the individual by public opinion.

In *dress* we may conform so closely to the common standard as to escape remark, commendatory or otherwise. If we depart from this standard for the purpose of making an "impression," the public, or our circle, may properly describe the "impression" made, whether it be the impression we sought to make, or its opposite; and we can not complain if it be the latter. If the public show a disposition to modify the common standard, by following a fashion in conflict with our taste or notions of convenience, we have the right to protest,

we ought to protest; but our protest need not be a permanent one. Sometimes these protests are successful. If they are not, then, often, the "ugly" fashion in time ceases to seem "ugly" because so generally adopted by people of good taste, and people on whom nothing ever seems "ugly"—why should we longer protest? Our holding out will not effect a change, and our appearance in the old fashion may cause more displeasure in others than their new fashions cause in us. If, however, the public demand the adoption of a fashion injurious to health, or indecent, its opinion should be boldly disregarded.

There is also a common standard for *manners*, our behavior in the presence of others, compliance with which does not ordinarily require any sacrifice of principle, nor any disregard of our personal comfort or convenience, that we ought not to make willingly for the pleasure of others. For the principle in us which leads to the best manners is the desire to please others; and, as Emerson puts it, "A beautiful behaviour is better than a beautiful form; it gives a higher pleasure than statues and pictures; it is the finest of the fine arts." Nor can any better rule for cultivating good manners be laid down than this:—In your speech or silence, in your movements and posture, in your demands on others, or your response to other's demands, be sure that you are governed by a sincere, unselfish regard for the feelings and welfare of others. True kindness of heart and sympathy are the foundations of true politeness. This is doubtless what Sydney Smith meant by saying that "manners are the shadows of virtues." It is not true, indeed, as some say, that "manners *make* the man," but it is true that manners *mark* the man; they are modes of exhibiting our regard for others—except when assumed as a cover for hypocrisy.

As good manners spring from regard for others, bad manners spring either from disregard, or from inordinate self-

consciousness — constant thought about one's self as if he were the most important member of the circle. Both the nature of good behaviour and the best mode of acquiring it are illustrated by what Archbishop Whately has described concerning his own experience.

When at college, his dress, a white, rough coat and a white hat, and his awkward manner, caused him to be known as "The White Bear." He tried to improve his manners by an attempt to imitate accepted models, but failed; such a mode only serving to increase his shyness and self-consciousness, from which his awkwardness resulted. At last he said to himself, "I have tried my very utmost, and find that I must be as awkward as a bear all my life, in spite of it. I will endeavor to think as little about it as a bear, and make up my mind to endure what can't be cured." As soon as he abandoned the effort to improve his manners by imitation, and began to carry out the impulses of his noble nature, he began to lose his awkwardness and to take on the posture and movements of the gentleman. "I succeeded," he says, "beyond my expectations; for I not only got rid of the personal suffering of shyness, but also of most of those faults of manner which consciousness produces; and acquired at once an easy and natural manner — careless, indeed, in the extreme, from its originating in a stern defiance of opinion, which I had convinced myself must be ever against me; but unconscious, and therefore giving expression to that *good will towards men which I really feel*; and these, I believe, are the main points." Here, it may be observed, good manner came not from regard for public opinion, but from regard for the public itself, yet it was the former that led to the effort to throw off an awkward manner — an effort that succeeded only when regard for other people was given its rightful place of superiority to regard for and thought about self. It is not only a law of good manners,

but of good morals as well, that, when we are in the company of others, we should seek to please them, whether by making an effort to converse agreeably or to listen with interest; to avoid unpleasant subjects and the arousing of unpleasant feelings, or, positively, to produce as much happiness as possible.

In addition to our dress and manners, public opinion takes notice of our *attitude towards all movements in which the public feels special interest*; and pronounces us public-spirited, good citizens, benevolent, useful members of society, patriotic, or denies our right to such desirable titles, according to our treatment of public movements. Here, again, it is to be noted that the underlying principles in conflict are selfishness and interest in others, and that morality is clearly on the side of the latter.

Whoever lives in society—and only a hermit can live out of it—derives benefits from society which create the obligation that he should be a giver as well as a receiver. The public has a right to demand of us the performance of political duty, that we act with one party or another according to our conscientious convictions after unbiased investigation. The public has no right to demand that we continue to act with the party with which we have been acting in the past, nor that we should follow or approve all the measures taken by our party. Every one ought therefore to be permitted to change his party affiliations, when the change is honestly made, without being cursed by the one party, and received with coolness by the other. When public opinion demands patriotism, it should be regarded; when it demands partisanship, it should be defied.

A similar position may be taken with respect to our attitude towards the voluntary movements of society. To be regarded as public-spirited, useful members of society, or benevolent, is a laudable ambition. In proportion as one's intellectual and



moral nature is cultivated, his power and wisdom and tact in aiding and directing and organizing movements for the public good are increased; his services are needed, and should be cheerfully given, because he may do a work no other is so well fitted to do. And, on the other hand, if intellectual and moral culture are aimed at, there is no better way known to man to promote that culture than by a practice of his powers and a use of his knowledge in the affairs of real life. No man is made strong in his library, any more than physical strength is developed at the table; no man is made morally strong or holy by life in a monastery. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The world has little need of people who selfishly cultivate their intellectual and moral nature, refusing to use their superior powers for the benefit of others — nor cares how soon they may be taken out of it.

*J. D. Moffatt*

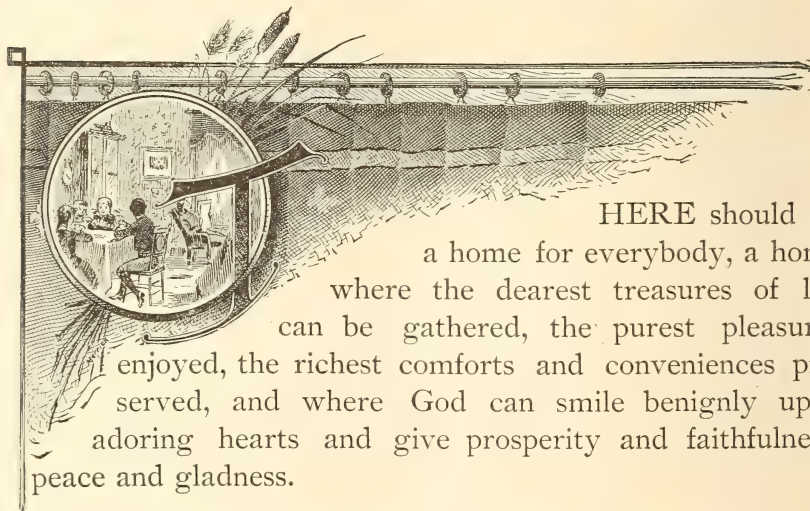


# HOME ATTRACTIONS AND AMUSEMENTS.

BY

REV. JAMES H. POTTS, D. D.

If those who are the enemies of innocent amusement had the direction of the world, they would take away spring and youth,—the former from the year, the latter from human life.—*Balzac.*

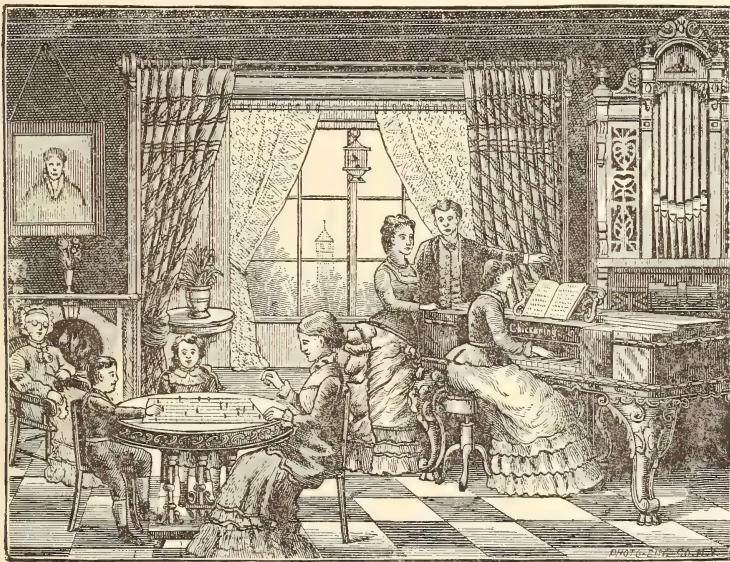


HERE should be  
a home for everybody, a home  
where the dearest treasures of life  
can be gathered, the purest pleasures  
enjoyed, the richest comforts and conveniences pre-  
served, and where God can smile benignly upon  
adoring hearts and give prosperity and faithfulness,  
peace and gladness.

“Who has not felt how sadly sweet  
The dream of home, the dream of home,  
Steals o’er the heart too soon to fleet,  
When far o’er land or sea we roam?  
Sunlight more soft may o’er us fall,  
To greener shores our bark may come;  
But far more bright, more dear than all,  
That dream of home, that dream of home.

The dream of home is universal. Those who have no home, dream of having one sometime, and those who have only poor ones, perpetually dream of better. The heart wants a home. People who hang about hotels and boarding-houses, living nomadic lives, tucked up in trunks and band-boxes, are not satisfied, or, if they are, it is generally a proof that they are peculiarly fond of idleness and flirtation.

Home should be attractive. It should be the center around which the hidden life keeps turning. The dear word ought to be indelibly written on the heart. So sweet, so felicitous,



HOME ENTERTAINMENT.

so charming, ought all its relations, associations and memories to be, that the heart can never leave it, or leaving, never cease pining to return.

The best home attraction to begin with is an agreeable wedded companion. Pity the man or woman who is tied up to an uncongenial mate. Such a person never will have a

homè. He or she may own a dwelling, well finished and well furnished, but it will not be home. Home is where the heart is. Where love is not, the heart is not. Where there is no respect, there can be no love. Without loving inmates, no house is a home.

Nearly as unfortunate is a married pair, however loving, either of whom is incompetent to manage a home. And, as the affairs of our American homes are generally committed to the wife, we are, of course, prepared to commiserate that husband whose wife is a general know-nothing, a fuss-feather, a slattern, or a money-scatterer. Love for such a woman will die out as sure as the fates. Then, if home is not hell, it is, at least, the antechamber, and no number of attractions can counter-balance the effect of this vital evil. An intelligent, loving, devoted wife, beautiful in graces of character, charming in domestic ways, reigning a queen in the realm of home, swaying by purest love the hearts that are knitted to hers—such a wife will make a home anywhere,—in the desert, in the wilderness, or in the thick and din of city life. The heart of the husband doth safely trust in her. She holds him by the silken cords of love wherever he goes. Like Tom Moore, in his wanderings, he is compelled to sing:

“Her last words at parting, how can I forget?

Deep treasured through life, in my heart they shall stay;  
Like music, whose charm in the soul lingers yet,

When the sounds from the ear have long melted away.  
Let Fortune assail me, her threat’nings are vain;

Those still-breathing words shall my talisman be—

“Remember, in absence, in sorrow, and pain,

There’s one heart, unchanging, that beats but for thee.”

From the desert’s sweet well though the pilgrim must hie,

Never more of that fresh-springing fountain to taste,

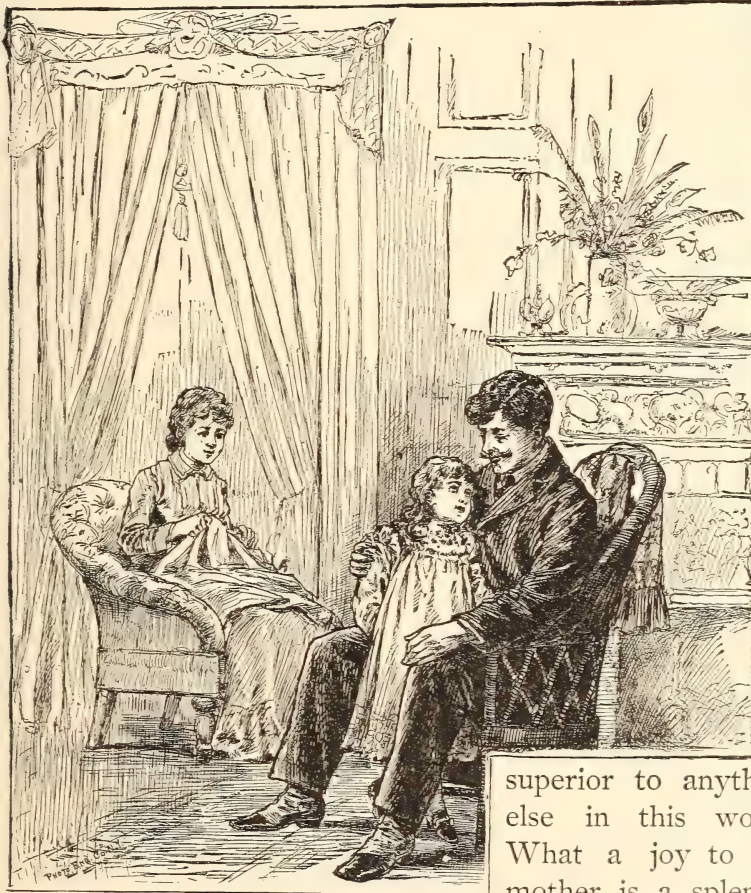
He hath still of its bright drops a treasured supply,

Whose sweetness lends life to his lips through the waste.



So, dark as my fate is still doomed to remain,  
 These words shall my well in the wilderness be—  
 "Remember, in absence, in sorrow, and pain,  
 There's one heart, unchanging, that beats but for thee."

Beautiful and dutiful children are another home charm.  
 Noble-minded parents find in their children an attraction



superior to anything  
 else in this world.  
 What a joy to the  
 mother is a splendid

baby boy! What a delight to the father is a spirited baby  
 girl! And what a source of comfort to both are the confid-

ing and innocent little prattlers, learning wisdom every day and taking on their own individuality as the years of wedded life roll on! Many a father has been saved from temptation by the thought of his innocent child. Many a mother has been spurred to nobler womanhood by the sense of responsibility which motherhood brings. He is a base man, she a worthless woman, in whose hearts have not been kindled warmer, truer, sweeter, and purer sentiments, by the presence of those blessed little ministers which ought everywhere to be the fruit and crown of domestic life.

And surely, to make home a happy place for the children, should be the study of all parents. There are moments in child life when a single word of cheer, a look of approval, a simple song, may make an impression that will last forever. In the very zenith of his fame, Dr. J. G. Holland confessed a charm upon his soul from the recollection of his boyhood felicities. He said: "The pleasant converse of the fireside, the simple songs of home, the words of encouragement as I bend over my school tasks, the kiss as I lie down to rest, the patient bearing with the freaks of my restless nature, the gentle counsels mingled with reproofs and approvals, the sympathy that meets and assuages every sorrow and sweetens every little success, all these return to me amid the responsibilities which press upon me now, and I feel as if I had once lived in heaven and, straying, had lost my way." Yet Dr. Holland here specifies nothing beyond what should characterize the language and bearing of every parent toward the child, yea, of all inmates of the home toward one another. Wear a bright face at home. If you must frown anywhere, frown in your office when nobody is in. Let your children see the sunshine play on your countenance. Make them gleeful and jubilant. By promoting their jocularities, you help your own. Rev. Philip Henry, eminent for piety and good sense, used to say

to his children: "Please God and please yourselves, and you shall never displease me." Why was not that a sensible view? A lively, active, mirthful home life is generally a healthful life. "Laugh and grow fat," is the trite expression of popular belief in the connection betwixt cheerfulness and good digestion. Don't get blue, or if you do, charm it away with a merry heart. Seek cheerful and happy company. Three or four jolly old friends, together, can eat a hearty meal, crack their jokes, laugh for an hour, and enjoy perfect digestion; while the morose, business-pushing man bolts his food in silence, even in the presence of his family, and rushes to his desk to writhe in dyspeptic pains and grow haggard and lean as his uncomfortable existence wears on. Of what use is such a life? He who lives it does not enjoy it, and they who witness it disapprove of it. Dr. Greene, in his "Problem of Health," says that there is not the remotest corner or little inlet of the minutest blood-vessel of the human body that does not feel some wavelet from the convulsion occasioned by good, hearty laughter. The life principle, or the central man, is shaken to the innermost depths, sending new tides of life and strength to the surface, thus materially tending to insure good health to the persons who indulge therein. The blood moves more rapidly, and conveys a different impression to all the organs of the body, as it visits them on that particular mystic journey when the man is laughing, from what it does at other times. For this reason, every good, hearty laugh in which a person indulges, tends to lengthen his life, conveying, as it does, a new and distinct stimulus to the vital force. Doubtless, the time will come when physicians, conceding more importance than they now do to the influence of the mind upon the vital forces of the body, will make their prescriptions more with reference to the mind, and less to drugs for the body, and will,



in so doing, find the most effective method of producing the most required effects upon the patient.

Nothing is too good for the home, whereas some people seem to imagine nothing is too poor. They eat and wear what they can not sell, and buy only that which can be had for nothing, or next to nothing, no matter how illy adapted to their wants. We speak not now of the dependent classes. Poverty compels many families to live as they can, not as they would. Some even require our charities, not our criticism. Only pity have we for those who are destitute in spite of themselves, especially when they are clean and cheerful, as all may be. Contempt on the unclean slattern or sloven, whether man, woman or child. The homes of such are well described in the following pen picture:

A slovenly dress, a shabby pate,  
The fence is down, a broken gate;  
Pigs in the garden, weeds very high,  
Children unwashed, no meat to fry;  
Lots of great dogs and yawning old cats,  
Windows repaired with a dozen old hats;  
An empty barn, not a spear of hay,  
Cows in the clover, horse run away,  
Things sold by guess, without being weighed;  
Bills coming in, taxes unpaid.  
Pipes and tobacco, whiskey, neglect,  
Drag in their train as all might expect,  
All sorts of trouble to fret away life,  
But worst of all, an unhappy wife.

Poverty is not necessarily a bar to home attractions. These attractions are of various grades, each grade suited to homes of its kind. Some log houses in the wilderness have more and better attractions for their inmates than many mansions in metropolitan cities have for theirs. There are home charms which can not be purchased with money, nor torn away by



penury. Graces of the heart, adornments of the character, virtues of the life, are priceless gems as often found in humble cottages as in princely palaces. So there are devices of art, whether the art be rude or refined, a thousand times more attractive to those who construct them, and perhaps to the guests who observe and use them, than the rarest ornaments and furnishings which fabulous wealth from the richest markets can command. A rustic swing or couch or table or chair; a home-made doll or dress or sled or rocking-horse, may serve its purpose better in the home of the poor than the fancy furniture, glittering toys and antique ornaments, in the homes of the rich. A devoted parent, ordinarily gifted with inventive genius, can supply home with incidental attractions, no matter how light the purse. Many of the novelties constructed in the home work-shop by the father for his children, or by an elder brother for the family group, become priceless treasures as mementoes when childhood days are numbered. It is the bane of modern domestic life that all our ideas of attraction and beauty concentrate in one word, cost. Everything is elegant that costs much. "Give me money," says the wife, "and I will give existence to your ideal home. Place the means in my hand, and your house shall not annoy your taste, nor waste your time." "But," as Emerson says, "that is a very inglorious solution to the problem, and therefore no solution. Give us wealth. You ask too much. Few have wealth; but all must have a home. Men are not born rich; and in getting wealth, the man is generally sacrificed, and often is sacrificed without acquiring wealth at last. \* \*

\* \* \* It is better to say, 'Give us your labor, and the household begins.' A house should bear witness, in all its economy, that human culture is the end to which it is built and garnished. It stands there under the sun and moon, to ends analogous and not less noble than theirs. It is not for festivity,

it is not for sleep: but the pine and oak shall gladly descend from the mountains, to uphold the roof of men as faithful and necessary as themselves; to be the shelter, always open to good and true persons; a hall which shines with sincerity, brows ever tranquil, and a demeanor impossible to disconcert; whose inmates know what they want; who do not ask your house how theirs shall be kept. They have their aims; they can not pause for trifles. The diet of the house does not create its order, but knowledge, character, action, absorb so much of life and yield so much entertainment that the refectory has ceased to be so curiously studied. \* \* \* \*

Honor to the house where they are simple to the verge of hardship, so that there the intellect is awake and reads the laws of the universe, the soul worships truth and love, honor and courtesy flow into all its deeds." Make the attractions of your home such as will *attract* and not repel. Buy or make such furniture as will bear usage. So arrange the articles in your rooms that guests will feel at home in spite of themselves. "The ornament of a house is the friends who frequent it. There is no event greater in the life than the appearance of new persons about our hearth, except it be the progress of the character which draws them. The great man is he who can call together the most select company when it pleases him." Provide sensible attractions for your house. Consider your circumstances. Go not beyond your means. Stop not short of your real ability. Remember that "whatever brings the dweller into a finer life, whatever educates his eye or ear or hand, whatever purifies and enlarks him, may well find place in the home. And yet, let him not think that a property in beautiful objects is necessary to his apprehension of them, and seek to turn his house into a museum. Rather let the noble practice of the Greeks find place in our society, and let all the creations of the plastic arts be collected with care in galleries,

by the piety and taste of the people, and yielded as freely as the sunlight to all. Meantime, be it remembered, we are artists ourselves, and competitors, each one, with Phidias and Raphael in the production of what is graceful or grand. The fountain of beauty is the heart, and every generous thought illustrates the walls of your chamber. Why should we owe our powers of attracting our friends to pictures and vases, to cameos and architecture? Why should we convert ourselves into showmen and appendages to our fine houses and our works of art? If by love and nobleness we take up into ourselves the beauty we admire, we shall spend it again on all around us. The man, the woman, needs not the embellishment of canvas and marble, whose every act is a subject for the sculptor, and to whose eyes the gods and nymphs never appear ancient; for they know by heart the whole instinct of majesty."

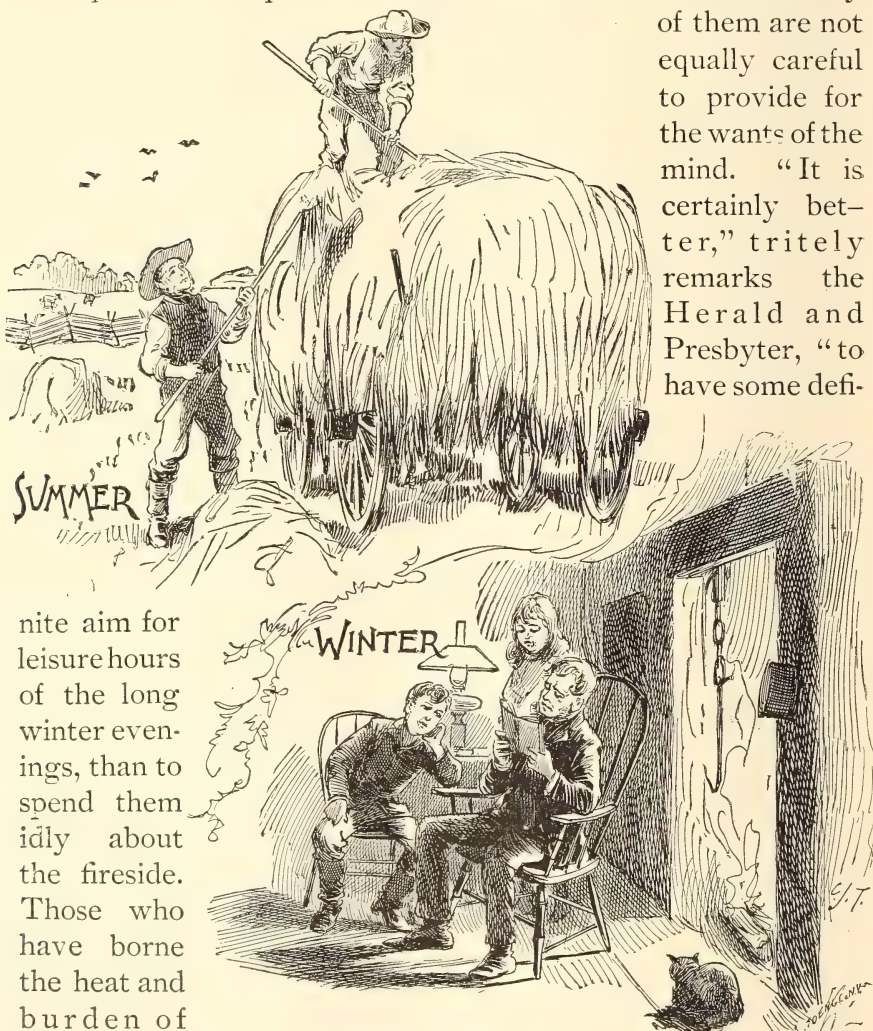
Yet we would not undervalue the fine instruction and not inconsiderable satisfaction which statues, pictures and other ornaments give. Obtain them if you can. Hang them upon the walls. Set them in the niches. Strew them upon the mantels. Cover the tables with them. Many guests will count your house a paradise if allowed free access to numberless curiosities. Above all things, make a careful selection of books. Get those best suited to your time and taste for reading. Use them yourself. Master their contents. Be able, if need be, to call attention to the most salient points, and to explain, when asked, difficult passages. Have "light reading" that is pure and wholesome, and solid reading that is bright and helpful. Don't be afraid of buying too many books; your only danger is in making a poor selection. Pure books of any degree of interest are better than none at all.

If you live on a farm and distant from literary markets, lay by in store your books for entertainment during the long



winter evenings. Farmers are always provident enough in respect to their bodies. They fill their granaries and cellars with produce and provisions. But it is to be feared that many

of them are not equally careful to provide for the wants of the mind. "It is certainly better," tritely remarks the Herald and Presbyterian, "to have some defi-



nite aim for leisure hours of the long winter evenings, than to spend them idly about the fireside. Those who have borne the heat and burden of

the summer days may have some excuse for not undertaking severe intellectual work during the winter, but there are other



members of the family who may engage in such exercise. But even the hard-working farmers who have no time to devote to books or papers during the greater part of the year, must feel the need of replenishing their stock of ideas, and getting even with the world in some manner on the lines of its intellectual advancement. A few sound and useful books may be read during the winter, if nothing more—history, biography, travel, or some popular treatise on a branch of natural history. Much may be gained in every way, and many delightful hours passed, by having some member of the family circle read aloud. All may enjoy a good book then by only taking the trouble to listen. Such reading always furnishes fruitful topics for conversation, and stimulates thought and research. It requires no great effort to take up some subject, like that of the United States history for example, and devote an hour or more to it every evening all winter, in readings and discussions. Or some subject directly connected with farm work and agriculture may be taken up and studied and talked over. The history and origin of plants, the simpler principles of botany, zoology, geology and natural philosophy are among the topics to be suggested. Life on the farm would lose half the monotony and dullness of which many, and especially young people, complain, if there were a more general understanding of the wonderful processes of nature, and the history of common things that are continually under observation. The hard, wearying toil of the farm need not necessarily rob any man of all the pleasures of superior knowledge. It is always best to have something good and useful to think about while the hands are employed. More study and reading of good books on the farm would, after a while, drive out the pestilent gossip and petty backbiting, the bane of so many country neighborhoods."

Give attention also to music, provided there is any music in you. "Music hath charms to soothe the savage breast," only when it is good. Poor music would not soothe the tamest man. Cultivate your musical talent for all it is worth, and if it does not prove to be worth much, don't try to make much of it. What a mistake it is to spend money for pianos, organs, and such like, when neither husband, wife, parent, child, friend nor lover can ever hope to play a tune acceptably, and when the money is urgently needed for practical uses. Such musical instruments are not attractive. They are monuments to the folly of their owners, and would better be displaced by something promotive of comfort and cheer.

Look to the immediate out-door surroundings of your home. Plant the best fruit trees. Trim the shade trees artistically. Root out the briars. Cut down the weeds. Cultivate pleasant lawns. Keep the grass trimmed. If you must enclose your house with a fence, keep it beautiful; keep it well painted. Construct play-houses somewhere for the little girls. Make room for the boys to run and jump and turn somersaults. Set a pattern to them. If too old and stiff or lazy to do this, pause a moment, at least, and witness their efforts. See that they have no occasion to lament the paucity of sports and pastimes under and around the old home roof.

Count de Lesseps, the great canal maker, at the age of eighty, was a wonderful example of paternal zest and hilarity. With his family of twelve children, he would roam in the park, entertaining the oldest as well as the youngest with delightful conversation, pastime and buoyant exercise. A traveler says of him: "It is a fine sight to see him in the park with his family. When the children are drawn up in line, you notice that their sizes are mathematically graduated. Their father intends that, if possible, they shall live to as good and

vigorous an old age as he enjoys. He inures them to hardship. In summer time he makes them run barefooted, bareheaded, barelegged, and, in fact, as nearly naked as the usages of civilization allow. And, at his country home, he has fenced in a play ground for them in which they spend an hour or two daily, in the original garb of Adam and Eve. As a result, their skins are as tough and healthy as that of an Indian. They never catch cold. They are never sick. In these respects, they differ much from most French children, who, as a rule, are what the English call 'coddled' too much." The example of De Lesseps may not be, in all respects, suitable for us to follow, but the spirit of it is just the thing.

Go in for lively times with your children. Praise them when they succeed well at their tasks. Pet them. Win their confidence and love. Interest yourself in what interests them—rabbits, pigeons, dogs, innocent games. Then try to interest them in higher things. Get them to help you in home decorations, office duties and routine work. Show them, in the most agreeable way, how you earn your living and their living too. Don't try to make old folks of young children, but do endeavor to prepare them for noble manhood or womanhood. Talk with them much. Talk sensibly. Answer their questions. Have them answer yours. Draw them out. Make them wise, as soon as they need such wisdom, at every vital point of life. Don't leave them to gain knowledge from vicious associates. Keep them at home evenings. Amuse them, or let them amuse themselves. Never mind if they do scatter things—books, pictures, toys and garments. Don't chide them too much for making a noise. Let the boys whistle. Let the girls laugh and sing. There are times when it is almost cruel to repress the bounding impulses of childhood and youth. There are times when it is dangerous to do so. "We would stand aghast," says one writer, "if we could have

a vision of the young men gone to utter destruction, for the very reason that having cold, disagreeable, dull, stiff firesides at home, they sought amusement elsewhere."

In his city ballad, "The Boy Convict's Story," the poet, Will Carleton, graphically portrays a graceless youth, in the hands of a sheriff, on his way to prison. The boy begs leave to occupy a seat in the end of the car because he feels "sensitive-like among strangers," and he is there permitted to unbosom himself to the official. He speaks of his former good prospects, his acquaintance with the Bible, his father's house, his free access to the pantry, his tidy bed-room, his decent apparel, and all that, but goes on to picture his home as a dreary place, cold and dark and utterly destitute of innocent attractions for a boyish heart. Then, as if in answer to the sheriff's questions, he goes on to say:

"And hadn't I a father and mother? O, yes! just as good as they make.

Too good, I have often suspected (though may be that last's a mistake).

But they'd travelled so long and so steady the way to Perfection's abode,

They hadn't any feelings for fellows who could not, as yet, find the road;

And so, till some far advanced mile-post on goodness's pike I could win,

They thought of me, not as their own child, but as one of the children of sin.

And hadn't I brothers and sisters? Oh, yes! till they somewhat had grown;

Then, shivering, they went off and left me to stand the cold weather alone.

For I had the luck to be youngest—the last on the family page,  
The one to prop up the old roof-tree—the staff of my parent's old age;

Who well understood all the uses to which a mere staff is applied;  
They used me whenever convenient—then carelessly threw me aside!



And hadn't I any associates? Oh, yes! I had friends more  
or less,  
But seldom I asked them to visit our house with the  
slightest success;  
Whenever the project was mentioned, they'd somehow look  
blue-like and chill,  
And mention another engagement they felt it their duty to fill;  
For—now I am only a convict, there's no harm in telling the  
truth—  
My home was a fearful wet blanket to blood that was seasoned  
with youth.

Not one blessed thing that was cheerful; no festivals, frolics  
or games;  
No novels of any description—'twas wicked to mention their  
names!  
My story-books suddenly vanished, my checker-boards never  
would keep,  
No newspaper came through *our* doorway, unless it was first put  
to sleep!  
And as for love—well, that old song, sir, is very melodious  
and fine,  
With 'No place like home' in the chorus—I hope there aint  
many like mine!

And so, soon my body got hating a place which my soul couldn't  
abide,  
And pleasure was all the time smiling and motioning me to  
her side;  
And when I start out on a journey, I'm likely to go it by leaps,  
For good or for bad, I'm no half-way—I'm one or the other  
for keeps.  
My wild oats flew thicker and faster—I reaped the same crop  
that I sowed,  
And now I am going to market—I'm taking it over the road!  
Yes, it grieved my good father and mother to see me go sadly  
astray,  
They deeply regretted my downfall—in a strictly respectable way;

They gave me some more admonition, and sent me off full of  
advice,  
And wondered to see such a villain from parents so good and  
precise.  
Indeed, I have often conjectured, when full of neglect and its  
smarts,  
I must have been left on the door-step of their uncongenial hearts!

My home in the prison is waiting—it opens up clear to my sight;  
Hard work and no pay-day a-coming, a close cell to sleep in at  
night.

And then I must lie sad and lonesome, with more tribulation  
than rest,  
And wake in the morning with sorrow sharp sticking like steel in  
my breast;  
But may be the strain and the trouble won't quite so much o'er  
me prevail,  
As 'twould be to some one who wasn't brought up in a kind of a jail.

*You've* got a good home, Mr. Sheriff, with everything cosy and nice,  
And 'tisin't for a wrist-shackled convict to offer *you* words of  
advice;

But this I *must* say, of all places your children may visit or call,  
Make HOME the most pleasant and happy—the sweetest and best  
of them all;  
For the Devil won't offer a dollar to have his world-chances  
improved,  
When HOME is turned into a side-show, with half the attractions  
removed!

*Don't* think I'm too bitter, good Sheriff—I like you: you've been  
very good;

I'm ever and ever so grateful—would pay it all back if I could.  
I didn't mean to slander my parents—I've nothing against their  
good name,  
And as for my unrighteous actions, it's mostly myself that's to  
blame;  
Still, *if I'd had a home*—But the prison is only one station ahead—  
I'm done, Mr. Sheriff; forget me, but *don't* forget what I have  
said!"

To this it may be objected that the picture is overdrawn; that the real danger in our domestic life, as a people, lies not in too rigid asceticism, but in too indulgent liberalism. The immense circulation which children's story papers, for instance, have attained within six or eight years, is proof that few homes are barred against this sort of literature, and, as for "newspapers, festivals, frolics, and games," there is almost no end to them. In this respect, society has undergone a great change of sentiment within thirty or forty years. The recreations and pastimes which once were denounced, are now welcomed and courted. At the same time, the diversions of the last generation have passed out of date. With the introduction of croquet, lawn tennis, and other such plays, the old-fashioned spelling school, husking bee, "raisings," paring bees, and hard-cider, shag-bark-hickory-nut parties took their exit. Occasionally we hear a sigh for their return, as Mr. Yates, in his Pioneer Ballad, makes the "old man" sing:

"Though I am old, dear Nancy, I'd like once more to see,  
And join in the noisy frolic of the merry huskin' bee.  
I got the '*red ear*' often, from many a pretty girl,  
Because I slyly stole a kiss, or pulled an auburn curl.

Then came the apple parin', round hearthstones warm and bright,  
Where, with our songs and stories, we lingered half the night;  
The lassies, with long parin's and cheeks as red as flame,  
Would toss them o'er their shoulders, to spell their lover's name.

Ah! Those were days of happiness, as well as days of toil,  
At eve we drove our cares away, by day we tilled the soil:  
The innocent amusements of fifty years ago,  
Gave girls and boys the sparklin' eye, and set their cheeks aglow."

In this country, there is a tendency toward extremes in everything, and some think we are going too far in the matter of amusements. The national game of base-ball, for

instance, is becoming little else than a national nuisance, associated, as it is, with expensive training and travel, violent exertions and accidents, betting, gambling, drinking and other unseemly things. Equally objectionable, on account of their surroundings and associations as well as their practical influences, are the public dance, theatres, regattas, shooting tournaments, and other similar sports. Even the splendid exercise of walking has been abused for mercenary purposes, and the Christian duty of fasting has been turned into disgusting exhibitions for selfish and sordid ends. Nevertheless, innocent recreations, especially in the home, are rightly defended and justly popular. We know not who has more discreetly voiced the best religious sentiment than the Rev. Theodore L. Cuyler, D. D., whose piety and orthodoxy can not be questioned. "Let it be understood," he says, "at the outset that the law of Christianity is an not an iron-clad asceticism. God never made man to be a monk, or this bright world to be a monastery. If life has its times to weep, so hath it times to laugh. Our blessed Lord more than once shed tears; but may he not have often smiled, or even indulged in the good old Christian liberty of laughter? Holiness signifies wholeness, *wholth*, health; and health breeds innocent mirth. If mirth may be innocent, recreation is not only innocent, it is *indispensable*. Martin Luther relieves his stern polemics with the Pope by cheerful songs at the fireside and by decorating Christmas trees for the children; old Lyman Beecher lets off the steam, after an evening's work at revival preaching, by capering to the music of his violin, until his prudent spouse protests against his saltatory exercises, lest he wear out his home-knit stockings; Gladstone, the king of living statesmen, recreates with his axe; Spurgeon, the king of living preachers, recreates with his game of bowls; the saintly McCheyne, of Scotland, with his gymnastic poles and bars. All these were



*men*; not angels. God has ordained that men should play, as well as labor. The friction of the care and toil requires this lubrication. Childhood is a type of wholesome piety, both from its fund of faith and its fund of innocent playfulness. It is a true saying that 'no creature lives which must not work and may not play.'

What is recreation? We reply: everything that *re-creates* what is lost by life's daily frictions and fatigues. Whatever makes the body healthier, the mind clearer, and the immortal powers more vigorous, is Christian recreation. To deny ourselves such wholesome reanimations may be hazardous folly; but to restrain others from them is an infringement upon Christian liberty. The rights of Christian conscience are sacred here, as elsewhere; but conscience requires solid principles of truth for its guidance.

We lay down, then, this principle, that whatever tends to improve the body and mind is right; whatever endangers the moral health and inflames the evil passions is wrong. The one strengthens; the other only stimulates and often poisons. The one refreshes; the other ruins." And some of our leading divines even go farther than to assert the propriety and rightfulness of home amusements; they take up the aggressive side, and insist on parental attention to the wants of children in this particular. Thus Rev. Dr. Arthur Edwards, in a recent issue of the *Northwestern Christian Advocate*, came out in strong language, favoring ample substitution for every game and festival discriminated against. "If any subject," said he, "is written and preached and argued quite to death, it is the 'amusement question.' Lame men declaim against dancing; those who cannot correctly define 'fiction' cry out against 'the novel'; the rink is condemned by men who can not stand upon skates; theatre-going is outlawed by some who never read a Shakespearean play, and cards are pounded by some

injudicious persons who do not discriminate between an innocent 'game of authors' and euchre, or croquet and billiards. The intention is all right, but many methods in this warfare are all wrong. Those who condemn all fiction have no right to expect a hearing. Others, who castigate young people because they seek amusement of some kind, make the problem all the more complicated by unwise and indiscriminating opposition. A boy or girl, threatened by any real evil on the amusement question, deserves the most kindly, patient, considerate, loving treatment. The tendency among the young to assemble for entertainment is as natural and right as for the old to assemble for prayer. When this tendency shows itself, the church and home need their longest-headed and biggest-hearted generals to guide the youngsters aright. Never try to assassinate the youngsters' love and desire for play. Let them frolic, and then see to it that the frolicsome youngsters are guided into innocent fun. If you do not want damaging freshets of aggregated tendency in wrong directions, see to it that you dig legitimate channels in which those young spirits can flow. Remember that a bit of industrious work to provide 'substitutes' will do more to keep things right than can thirty sermons, forty lectures, and fifty scoldings. When you take away a bad book, you are in debt to the boy until you give him a safe book which is just as interesting as the one you took. If you make war on an unsafe party, go right along and plan a safe party. If you defeat a social dance, you are under bonds to organize some substitute that will make the boys and girls glad you spoiled their original programme. Substitution, substitution, substitution points out the golden path to safety and solves the knotty problem. Public discussion has its place when public opinion is divided, but wise, calm, loving, home administration is the real point of power. Some dear, stern, unsympathetic, repelling saints do downright

harm when they rail at the young without stint and never lift a finger to brighten a child's life. Such people actually suggest evil, when they incite youngsters to plan something that will make such uninfluential saints scold. We have known boys to conspire to do something to horrify 'Uncle Acid,' or 'Aunty Pickle.' Do you plan to make the life of the youngsters brighter? If you do, you may find that you have taken a long step toward attracting them into Christ's church."

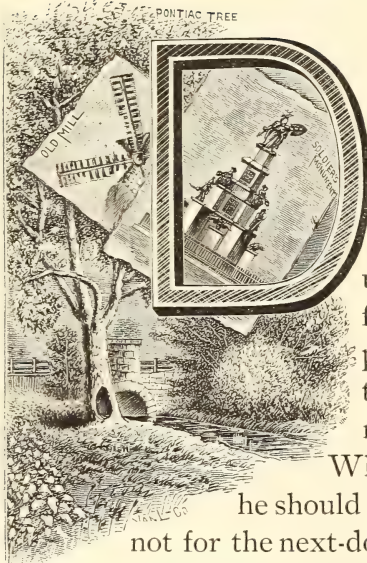
*J. H. Potts.*



# SELF-RESPECT.

BY

A. R. TAYLOR, Ph. D.



DIVINE teaching is, "Love thy neighbor as thyself." Here lies the key to all good action, to all profitable intercourse. The measure of love for our fellows is love for self. This is the least we are permitted to give. The patience, the charity, the service due our neighbor, is thus easily determined. Whatever one would do for himself, he should be willing to do for his neighbor,—not for the next-door resident,—but for the man who is needing help. The Master does not condemn self-love, but simply asks that the same respect, the same love, which one cherishes for himself be given to his neighbor also. Now, if self-love or self-respect be small, how little of glory would there be in the Christian religion, how little would it accomplish for mankind. That natural, universal principle which moves us in seeking comfort, happiness, education, wealth, position, is made the line by which we may ascertain our duties to our fellows.

Self-respect is not exactly self-love, but very akin to it. Self-love, inordinately developed, becomes selfishness, and self-



ishness is the mother of self-indulgence. But self-love manifests itself thus only when the love for mankind is not thus correspondingly developed. Respect precedes love. It is hardly possible to love without respecting. Yet respect may exist without love. The maiden says, and may say truly: "I respect you, Mr. Jones, but I can not love you." Mr. Jones, though a very ordinary man, knows what that means. A says: "I know B is a good man. I respect him, but I have no love for him." C says: "I know my obligation to D is great, but I do not even respect him; how then can I love him?" Even the filial spirit sometimes dies out as one loses respect for a parent.

What is it to respect another? It is to honor him, to esteem him worthy of favor, to have regard for him, to have consideration for his feelings, his opinions, his age, his idiosyncrasies. We respect a judge when we have due regard for his decisions, a leader when we obey his commands, a neighbor when we recognize his rights. We may respect the office and yet have little regard for the man who occupies it; may respect one simply for his discoveries, his inventions, his genius, his service to his country. When, however, self is the object of the respect, it is impossible to lose sight of the whole of one's life and character. Memory, judgment and consciousness are too faithful to permit a partial view. In spite of all that can be done, too often some "damned spot will not out" and self-respect becomes a loathing. We know ourselves thoroughly,—our thoughts, our desires, our envyings, temptations, ambitions,—though we know very little of others. Perhaps 'tis well! Byron protests against lifting the veil from off our fellows, for it is best to remain ignorant of

"The hell that's there."

Frankly, is he not a rare man who could respect and love

and confide in a neighbor, did he know that he possessed such a history as his own self? The importance of intelligent moral training from earliest childhood becomes alarming. Though one may carry his own secrets through life, though mother, sister, wife be blissfully ignorant of them all, how surely do they return in hours of triumph to dim its brightest glories, in hours of devotion to disturb its most hallowed reveries!

That only obtains true respect and genuine homage which has the semblance of virtue. Virtue only retains such respect. This is true of self as well as of others. Few men become so degraded that they do not have some regard for that which they conceive to be pure and holy. The selfish boor becomes generous and tender to the mute appeals of the blue-eyed babe. The coarse jester plays not with the name of a sainted mother. The heartless libertine trembles before the indignant remonstrance of innocent beauty. It is equally true that few become so dead to the perception of the hideousness of sin that they really respect it, even though it welcomes them to gilded palaces and sumptuous feasts. The wild mobs that sometimes assume to vindicate the majesty of the law are not composed entirely of the most immaculate of citizens.

It is now well recognized that the desire for the esteem of our fellows is natural and commendable. It is, however, like all other desires, liable to gross abuse. It may become an absorbing passion, and every noble sentiment may be throttled in the effort for its gratification; and yet, it may be the means by which one may be kept in the paths of probity and virtue. The desire brings true happiness only when the consciousness of merit is well defined, and the applause of the multitude becomes sweet music only when the highest tribunal, the human conscience, joins in full accord. Conscience, then, is the arbiter, and self-respect is based upon its judgments.

Though friends may misinterpret, and confidence be wanting, a sweet, an abiding solace supports him whose self-respect remains. Given, powers like unto God, the great universe of matter and of truth at his service, heirship to immortality. This is man, and this is why "Thou art mindful of him." Why should he not respect himself? In him is unlimited possibility, empire, dominion. Why should he repress and condemn his longings for discovery, for development, for the realization of the beautiful, the true and the good? Why should he, a veritable ingrate, abuse himself and curse the day that gave him life? His respect for the gift as well as for the Giver is shown by his treatment of it. A man who deliberately burns his own home or squanders all of his property is said to be insane, but what must be true of him who destroys that most precious of all possessions — his own soul? This phase of self-respect — regard for self as constituted by nature — lies at the base of all laudable endeavor. "For what I am God is responsible; for what I shall be I am responsible" is full of fruitful suggestions on both phases of the subject. Everybody ought to understand that, and, when understood, its truth is incontrovertible. If one have talent, he is responsible for its use; he ought to be thankful for it, and seek every means for its cultivation. It is only in this way that he can show his appreciation of it or gain any profit from it.

Without a past, but equipped for a future, the child soon begins to make history. His thoughts, his acts become a part of himself, and these develop that aggregate of attributes which is called character. It is evident that the higher the regard for the mind upon which the character is to stamp itself, the greater will be the solicitude for wise thinking and wise acting. How important, then, the knowledge of one's self even at a very early age. Good old Samuel Smiles says: "Man cannot aspire, if he look down. If he will rise, he must

look up. Self-respect is the noblest garment with which a man may clothe himself. The most elevating feeling with which the mind can be inspired. This sentiment, carried into daily life, will be found at the root of all the virtues—cleanliness, sobriety, chastity, morals, religion.” He quotes Mill as saying “that the pious and just honoring of ourselves may be thought the radical moisture and fountain-head from which every laudable and worthy enterprise issues forth.” “Honor the soul,” says Plato, “and the best way to honor it is to make it better. The worst penalty for evil doing is to grow up into the likeness of the bad; for each man’s soul changes according to the nature of his deeds for better or for worse.”

A German writer says there is nothing of absolute value except the will directed by the right. So firmly is this implanted in the human heart, in whatever way it may find expression, that such actions always command respect. The honest man applies the same criteria to himself. Then, in self-culture, is not the way plain? If virtue is worth anything in thy neighbor, is it not worth more in thee? If charity becometh thy companion, is it any the less ornamental to thyself? If patience crowneth thy mother’s virtues, doth it detract from thine own? If manly courage in thy friend awaken thine admiration, will it do less for thine own manhood? Again, if falsehood debase thy neighbor in thine eyes, will it make thyself more desirable? If passion bring shame to thine enemy, will it not also be unseemly in thyself? If greed manifest itself so notoriously in thy grocer, will it be more attractive in thyself? No, no! Whatsoever things are lovely in thy neighbor would also be lovely in thine own nature. Those things which make thee respect thy neighbor, and those only, as thou knowest full well, will permit thee to respect thyself. This difference appears: though thou mayest mourn for thy neighbor and withdraw thy respect, his waywardness does not make thee



altogether unhappy, but the contemplation of thine own shortcomings may both destroy thy self-respect and make thee inexpressibly miserable.

Such a punishment as this,—the loss of self-respect—is a great and may be an irreparable misfortune. A happy relief may indeed come again and again on an appeal unto the rectitude of thine intentions, but it is dangerous to rely upon it. One who loses self-respect will soon lose the respect of his fellows. The story betrays itself in the expression of the eye, in the countenance, in the manners. Sooner or later it is read of many men. Think not that it can be hidden. If one have no regard for the furniture of his own home, he must not expect his neighbors to handle it carefully. If he does not hold the honor of his children in high esteem, he must not be surprised to find it lightly regarded by other people. If he cares nothing for his good name, he will not have one long. What more pitiable sight than that of the man who is totally dead to all sense of self-respect; whose manners, dress, language, mien,—all betoken utter abandon. To him, what mean the chaste perfume of the fragrant lily, the glad carols of spring-time's merry messengers, the tender tokens of loving friendship, the hallowed songs of sweet devotion? He is indifferent even to death itself! The man who acts from base motives soon imagines everybody else to be doing the same thing. Virtue silenced in himself, he responds not to its generous rhythm in others. A sham himself, all others are masked. Filthy within, as a Thersites he strives to befoul all his fellows. With the flight of confidence in self, has gone all trust in mankind in general, and, frightened at his own conjurings, he lives, a friendless hermit in the midst of joyous laughter and generous cheer, a garrulous dyspeptic at boards groaning beneath the weight of steaming viands and smiling plenty. With self-respect, everything has gone,—independence, ambi-

tion, grateful tribute, sweet content, loving service. Have high regard, then, unto thy self-respect. Live thine ideal. Be what thou dost seem. In times of danger, be brave; in temptation, be incorruptible; in times of want, be generous; to the lowly, be gentle and courteous as well as to the more favored of earth. Build carefully, build well. The conquest of self is victory. Such victory is its own blesseddest reward. Emerson says: "Rectitude is a perpetual victory, celebrated not by cries of joy, but by serenity, which is joy fixed or habitual." Self-respect being the foundation for self-dependence, every grace should enter into self-culture. It begets stability of character. The man who does not value his own powers, who has no regard for the sacred demands of his own better nature, for his own good name, will be driven about as the cork with which yonder eddy sports. Unswerving regard for his own integrity, for his own happiness, for the right, makes him an ornament to society, an honor to his race, and an inspiration to a nobler manhood. The eyelashes stand as sentinels to guard the eye, so self-respect guards the soul. The best heritage to man is the inspiration to love virtue and to be virtuous. Cherish it as thy life!

The perversion of self-respect is easily seen in obstinate adherence to a former view though now convinced of its error, to plans for pleasure despite the desires and inconvenience of others, in the attempt to avenge an injury, to resent a slight, in the acceptance of a challenge to fight a duel. All such procedures do violence to one's better nature and fill the mind with false ideals of manhood. They mislead, confuse, obscure. They defeat the end. Man must act from higher motives, if he attain a just claim to his own self-respect. To deserve well of thyself and of thy fellows, then, avoid every appearance of evil. Shun the lewd, the coarse, the envious, the contentious. Let the words of thy mouth, the desires of

thy heart, the thoughts of thy mind, be such as thou wouldst not blush to have thy mother know. Be manly, be industrious, be frugal, be truthful, be generous, be thoughtful, be courageous, be faithful, be devoted, BE!

*A. R. Raydon*

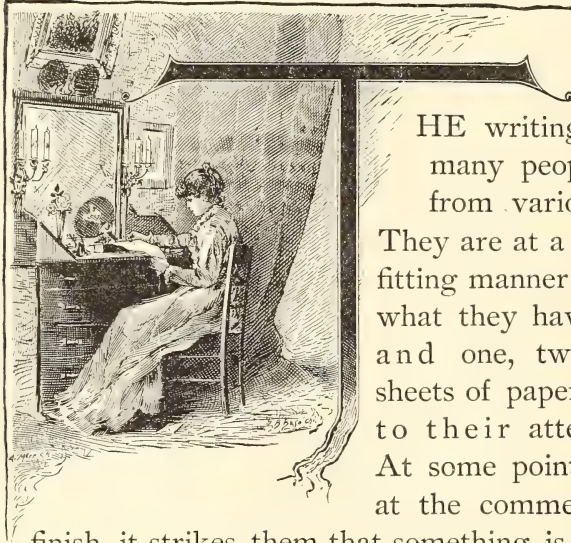


# HOW TO WRITE A LETTER.

BY

G. DE LAZARRE, PH. D., LL. D.

"A good letter has laid the foundation of many a man's fortune."



HE writing of a letter is to many people a difficult task, from various points of view.

They are at a loss as to the most fitting manner in which to explain what they have to communicate, and one, two, three, and four sheets of paper often bear witness to their attempts and failures. At some point in a letter, either at the commencement or at the

finish, it strikes them that something is not as it should be, or they come to a dead-lock altogether. Others, again, have not the intelligence to discover for themselves that their letter is not up to the regulation standard of notes in general, and in consequence is open to being considered an odd sort of a letter.

In writing letters, it is curious to observe how closely any particular set of words and expressions are followed by the generality of people; they accept a model and adhere to it; but phrases in force in letter-writing change as everything changes, and what was strictly proper to write some twenty or thirty years ago, is not quite the thing to-day. Thus, certain phrases



arrive at a point where they may be considered pedantic, ponderous or common, and even vulgar.

To commence a letter to a comparative stranger, or to a person with whom the writer is but slightly acquainted, on any matter of interest, is the first difficulty to be overcome. Shall it be a letter or a note, written in the first or in the third person? This is to many a perplexing question, and yet there need be no doubt on the matter, as there is a safe rule for everyone's guidance respecting it. In all communications with strangers, it would be correct to write in the third person. A very slight acquaintance, or a faint personal knowledge, would authorize a letter being written in the first person, if it were to be of any length.

It is an accomplishment to write a good letter, and one of which few can boast; while, to write a bad one, is so general a practice that the receipt of a good letter almost amounts to an agreeable surprise.

With regard to the composition of a letter, it should always be remembered that if it has a purpose, a reason or an object for being written, this fact should not be lost sight of, or over-weighted with a mass of extraneous matter. It is also idle to devote the first page of a letter to trivial excuses for not having written sooner, when a still longer delay might have been allowed to occur if it suited the convenience of the writer; but when the letter requires an immediate answer, it is then a matter of politeness to give the reason for the delay, and this should be explained without circumlocution.

There is no little excuse for short-comings in the matter of letter-writing on the part of very young people; home letters have probably been their only experience in this branch of study, and, with facts and affection for a basis, the compositions have not offered much difficulty during school days. It is when girls are merging into womanhood, and boys into

manhood, that want of fluency in letter-writing is acutely felt by them, not only in youth, but in after years. Some are more conscious than others of their deficiencies in this respect, and to write a letter, or even a simple note, is to them a trouble and a bore; later on, they take refuge in the fact that they are bad correspondents, and in saying this, it serves as an excuse for writing very short letters, or for not writing at all.

Many people confess, when obliged to write letters, that they have no idea what to say beyond the preliminary phrase; they are afraid to trust their pen with their thoughts, for fear of getting out of their depth, and of not being able to recover themselves without becoming slightly involved and hazy as to grammar. Others have no thoughts to express beyond a vague notion that a letter has to be written, and must be gone through with somehow.

To receive a well-expressed, neatly written letter, creates a feeling of pleasant gratification; it is often read more than once, and is never consigned to the flames, as is often the case with a dull, uninteresting and slovenly written one. One charm of a good letter lies, perhaps, in making it personally considerate; another is, that it should clearly call to mind the individuality of the writer.

Inquiries after health in a letter should be made with delicacy and discretion, always remembering that some are thin-skinned on this subject, while others like to discuss it *con amore*.

A clever writer keeps his affairs very much in the background, unless they are at a crisis, when they would, of course, possess interest of an unusual character; otherwise, to relate trivial matters for the sake of having something to say is foolish and egotistical.

Do not accuse yourself of writing stupid, dull or uninteresting letters, lest your friends take you at your word and endorse the written verdict.

In answering a letter a proof of poor imagination is to minutely paraphrase each paragraph of the letter under treatment. Questions naturally demand answers, and important facts call for comment, but trivial remarks and observations, perhaps pleasantly put, should not be returned to their author with poor platitudes attached to them.

Letter-writing may be said to be divided into notes and letters. Formerly a note written in the third person invariably commenced with "Mrs. B presents her compliments to Mrs. C," but now the words "presents compliments" have fallen very much into disfavor, and, whenever any other opening phrase can be readily substituted, it is better to employ it. Indeed, it may be taken as a rule that compliments are only presented to a complete stranger, either officially or professionally speaking, and whenever an acquaintanceship exists, even of the slightest possible character, the expressions are used in preference to the words "presents her or his compliments." The nature of the note itself would probably determine the most appropriate expression wherewith to commence it. To frame a note without introducing compliments at its commencement is the adopted mode of writing one.

The subject under discussion does not require this preliminary introduction, and it is best to embody it in the opening sentence. There are few people careless enough to lapse from the third person into the first in the course of a short note; but still, it is worth guarding against. Notes are principally confined to the briefest of communications, as, when they are lengthy, the repetition of pronouns becomes wearisome if not involved, to say nothing of the possessive pronouns which are frequently brought into use, with the additions of surnames. When it is necessary to write in the third person, it is most desirable to construct each sentence so as to avoid an extravagant use of pronouns, and never at any

time resort to the vulgar expedient of attempting a sort of compromise by making the initial letter of the writer and of the person written to, do duty for their respective surnames.

It is observable that a cramped style is no longer in vogue, and, when seen, appears very much out of date. The prevailing style of writing is bold and free. A free use of capitals is also indulged in, which gives a dash of originality and spirit to a letter when not overdone.

It was formerly considered in rather bad style to underline words in a letter, but now, if a writer wishes to be very emphatic, or to call particular attention to any remark, an additional stroke of the pen is not objectionable; but it is a liberty not to be taken when writing to those with whom one is on ceremony.

Many people experience a certain difficulty in the choice of a conventional term with which to conclude a ceremonious letter, and it must be admitted that there is not much variety at command; "yours truly," "yours sincerely," "yours faithfully," "yours respectfully," with the addition, perhaps, of the adverb "very," being the principal formulas in use, and it is on the whole immaterial whether "truly" or "sincerely" be employed when writing to friends. The affectionate expressions addressed to still dearer friends and relations are outside the question.

By way of not concluding a letter too abruptly, it is usual, before the words "yours truly," "yours faithfully," etc., to add one or the other of such phrases as these: "Believe me, dear Mr. or Mrs. B," or "Believe me, dear Mr. or Mrs. C, with kind regards," and this gives a certain finish and completeness to a letter which would otherwise be wanting.

A want of punctuation in a letter will often cause a sentence or paragraph to be misunderstood, and made to convey a meaning the reverse of what was intended.



Marks of interrogation should not be omitted from a letter when questions are asked, though many consider it a waste of time to make use of them; and marks of exclamation, when required, materially assist in the clearer understanding of a passage which, without them, might have a vague meaning.

Another practice of the past, now happily discarded, is that of writing length-wise across a sheet of paper. Two sheets of paper should be used if one sheet will not contain all that is to be said. If a few last words are necessary for the completion of a letter, they must be written on the margin, not across the writing on the face of the paper.

A strictly business custom is to write on the first and third pages of a sheet of note paper, leaving the second and fourth pages blank, or to write on the first and fourth pages, leaving the other two blank. This is done for convenience in making letter-press copies.

In addressing envelopes, the address should be written legibly in the centre, and not run off into the corner of the envelope. Many people write their initials, or name in full, in one corner of the envelope, but this is a matter of choice.

*Composing a Letter.*—Every one writes letters now-a-days, though few persons can write one to please themselves, or to satisfy others. It is not, however, surprising that so few can write a good and correct letter, considering how little attention is devoted to the study of their own language by so many of the educated classes.

The art is not so very difficult to acquire. It needs only thought and practice to become a ready writer, although it requires great talent to write letters of the highest order. Every one who is able to converse easily and correctly, ought to be able—and, with practice, will be able,—to write a good letter, for letters should be written conversation. Few

persons are good conversationalists; but most persons of good education can converse much better than they can write. The reason is that they are more natural in speaking than in writing. They utter their thoughts freely in speech, but strive to write elegantly and showily, for display, and the consequence is that they write artificially.

Write as you would speak, and write on until you have written all that you would speak if your friend were present, as far as a letter of reasonable length will allow.

A long, loosely-written, rambling, ill-arranged letter is more easily written than a correct, short one, for condensing and arranging require thought and skill. In a post-script to one of the "Provincial Letters," Pascal excuses himself for the letter being so long, on the plea that he had not time to make it shorter.

Never sit down to write a long or important letter, with your head full of matter, but without any definite plan or arrangement. Before you begin to write such a letter, think clearly upon every subject on which you intend to write, and not vaguely or upon parts of it only.

Before writing a very long or important letter, it is a good plan to set down the heads of everything upon which you intend to write, and sometimes to make brief notes on the subjects; then bring those that are connected together, and afterward arrange the whole in proper order; or, you can write upon separate leaves all that you have to say upon each subject, as it occurs to you, then arrange these passages in the best order, and afterward copy the whole, keeping the original copy if necessary. This will prevent your having to write things in one part of your letter which would have been better placed in some other part, or making additions after your letter is concluded. If a fresh thought should occur to you while writing your letter, make a memorandum

of it, and write it in its proper place, or, becoming absorbed in your letter, you will probably forget it.

A letter, or writing of any length, will generally contain many things which should be placed under different heads. In writing or printing, each of these should begin a new paragraph. These were formerly distinguished by the sign ¶, as will be found in old letters, manuscripts and books. By paragraphing each subject, your letter will be more easily understood and referred to. Each paragraph should commence about a half or a quarter of an inch from the left-hand edge of the paper, as you face it.

Generally, begin your letter with the most important subject, and write all that you have to write upon it before you proceed to the next subject; but sometimes the most important subject should come later, or last, as when you wish it to produce the greatest and most lasting impression. Do not, if you can avoid it, attempt to write any important letter when unwell, fatigued, or soon after a good meal.

A too frequent use of the first personal pronoun—Mr. I—by myself—I, as it has been quaintly termed,—should be avoided.

Always give your address and the date of writing, at the head of every letter.

The note style is often adopted by persons who are strangers, or not sufficiently known to each other to allow a familiar style of correspondence. Formal invitations of all kinds, congratulations, short requests, etc., are best conveyed in the note form; but a familiar invitation to dinner, etc., to a friend, should be sent in a letter. A note should not give a full account of any transaction, or enter minutely into any details of trade or business, friendly inquiries, or news of any kind; it may be friendly, but it must be formal, neat, brief, and so plain in its statement as to require no explanation, or any

further correspondence beyond an equally plain, polite, and neat reply; and the reply should be in the note form, unless from an inferior to one much superior.

*Personal Pronouns.*—It is a common but very gross mistake of uneducated people, to confuse the first and third persons; correctly commencing the note, thus, "Mr. Thompson will be pleased," etc., and then using the pronoun, I, in the body of the note, instead of he, or Mr. Thompson. In a letter, the first person, I, should be used throughout, and in the note form, the third, *he* or *she*.

*Neatness.*—Write legibly, and use good pens and paper, such as suit your style of handwriting. Fold the letter neatly. See that it is free from blots. These apparent trifles should be attended to, as many persons judge of a writer's character and habits by the appearance of his letter. There may be excuses for poor penmanship, but any one who can write at all can make his letters neat in general form. A prominent merchant once said to me that no successful business man would employ a clerk whose letters were slovenly, but a neatly written letter was the best recommendation for a young man seeking employment.

*Enclose a Stamped Envelope.*—When you write upon business to a person who is not bound to send an answer, and you wish for a reply, enclose a directed and stamped envelope.

Remember that putting words upon paper is a very different affair from uttering the same words, inasmuch as words spoken may be forgotten, or their precise meaning disputed or denied, while a written letter remains indelible and unalterable. When you put your hand to an assertion or an opinion, it becomes your own, and you are held answerable for it. For this reason, you ought to use great caution not



to write, even to your dearest friend, anything you would afterward hesitate to acknowledge. To request your correspondent to burn a letter, except in very special cases, implies that you have written something of which you are ashamed, or that you are afraid of its being known, and perhaps the very circumstance of the request being made, will induce the receiver to preserve the letter. You should not forget that it is possible for your dearest friend to become your bitterest enemy, and equally so for your bitterest enemy to wish to be reconciled to you. Therefore write with warm but not foolish confidence to the friend, and with dignity instead of haughtiness to your enemy.

*The Handwriting.*—The inconveniences arising from bad handwriting are not sufficiently regarded. It is very annoying to receive a letter, half the contents of which remain a mystery to us in consequence of our being unable to decipher it. A handwriting often looks well at first glance, but proves very difficult to read. Bad handwriting often causes serious loss of time and temper. A letter which, if legibly written, would require only a few minutes to read, will, when the handwriting is bad, frequently occupy much time in the attempt to decipher it, often with no certainty that the meaning has been correctly apprehended. Dates, names, places, and amounts of money are peculiarly liable to misapprehension. Some years ago, three literary men, who were arbitrators in the case of a prize essay, at first rejected the essay which ultimately gained the prize, solely on account of the difficulty of deciphering it, as one of them stated afterward. No doubt the rejection, by publishers, of essays, poems and works of every sort, especially from unknown authors, frequently occurs because of the bad handwriting.

All persons should endeavor to acquire a plain, legible hand-

writing. Some people erroneously suppose it plebeian and common to write legibly — like those satirized by Shakespeare:

“I once did hold it, as our statists do,  
A baseness to write fair, and labored much  
How to forget that learning; but, sir, now  
It did me yeoman’s service.”—*Hamlet*.

Try to write the whole of what you are about to write, equally well and even, and do not hurry toward the end. Many persons begin evenly and well, but finish by writing carelessly, and often illegibly. Such writers often slope some lines much more than others, make the letters of different sizes, and even give different forms to the same letter; for instance, using a straight *h* in one word and a looped *h* in another word—not for facility of writing, as when a looped *d* is used, but from mere carelessness.

*Flourishing*.—Form the letters evenly, clearly, and moderately large. Never use flourishes in a letter, however short or long it may be. Flourishes have a pretentious appearance and are not gentlemanly; long-topped and long-tailed letters are apt to make words confused by running into the lines above and below. If you have contracted a habit of forming any letters badly or indistinctly, practice writing these letters, and words containing them, till you have corrected the fault.

*Style*.—A familiar letter should be, as it were, a conversation carried on upon paper, between two friends at a distance. Speaking of style in epistolary writing, a famous writer says:

“Its first and fundamental requisite is to be natural and simple; for a stiff and labored manner is as bad in a letter as it is in conversation. This does not banish sprightliness and wit. These are grateful in letters, just as they are in conver-

sation, when they flow easily, and without being studied,—when employed so as to season, not to cloy. One who, either in conversation or in letters, affects to shine and to sparkle always, will not please long. The style of letters should not be too highly polished. It ought to be neat and correct, but no more. All nicety about words betrays study; and hence musical periods, and appearances of numbers and harmony in arrangement, should be carefully avoided in letters. The best letters are commonly such as the authors have written with the most facility. What the heart or the imagination dictates, always flows readily; but where there is no subject to warm or interest these, constraint appears; and hence those letters of mere compliment, congratulation, or affected condolence, which have cost the authors most labor in composing, and which, for that reason, they perhaps consider as their master-pieces, never fail of being the most disagreeable to the readers. It ought, at the same time, to be remembered that the ease and simplicity which I have recommended in epistolary correspondence are not to be understood as importing entire carelessness. In writing to the most intimate friend, a certain degree of attention, both to the subject and to the style, is requisite and becoming. It is no more than what we owe both to ourselves, and to the friend with whom we correspond. A slovenly and negligent manner of writing is a disobliging mark of want of respect. The liberty, besides, of writing letters with too careless a hand, is apt to betray persons into imprudence in what they write. The first requisite, both in conversation and correspondence, is to attend to all proper decorums which our own character, and that of others, demand. An imprudent expression in conversation may be forgotten and pass away; but when we take the pen into our hand, we must remember that '*Litera scripta manet.*'"

But though the composition of a letter should not be so

studied as that of an essay, attention to the following observations is desirable:

*Clearness* should be first considered.

*Perspicuity*, or clearness of arrangement, depends chiefly on placing all modifying words and phrases so they will bear as directly as possible on the words or phrases to which they refer.

*Words* expressing things connected in thought should be placed as near to each other as possible. Ambiguities are frequently occasioned by the improper position of words, and also by the too frequent repetition of pronouns referring to different persons. The most important words ought to be placed in the situation in which they will make the strongest impression. Thoughts that have no intimate connection, should never be crowded into one sentence. Parenthesis ought to be avoided, if possible, in the middle of sentences.

*Sentences* ought never to be extended beyond what seems to be their natural close. A fresh sentence should be begun when the preceding one is naturally finished. A weak assertion or observation should never come after a stronger one. A sentence ought never to be concluded with a weak or harsh word, and not too often with a monosyllable. A continued succession of long or short sentences should generally be avoided.

Prune every sentence of all words that do nothing toward bringing out the meaning; but care must be taken that no words be omitted that are necessary to complete the grammatical construction of those which remain.

Great conciseness is not adapted to readers of inferior capacity or cultivation. If too much is comprised in very few words, the mind may be so hurried from one thing to another as not to apprehend each particular. This, however, should



be obviated rather by repeating the same thing in various forms, than by filling a sentence with redundant words.

In writing to different persons, of different positions, and on different subjects, it is necessary to vary the style, which requires considerable practice and address.

Good sense and correct tastes are the only safe guides.

*Choice of Words.*—Language is the dress of thought. The best abilities are shown to disadvantage if the writing or conversation is clothed in coarse, vulgar, or ungrammatical language. Many a ludicrous anecdote is told of persons venturing to use words of which they did not know the proper meaning. Who can tell how much of his own good fortune, or want of success, how much of the favor or disregard with which he has been treated, may have depended upon his language, and upon that knowledge or ignorance of grammar of which, as often as he has either spoken or written, he must have afforded a certain and constant evidence?

An orator's advice to public speakers is equally applicable to general composition. He says we should observe the "obvious rule laid down by Aristotle, to avoid uncommon, and, as they are vulgarly called, bad words, that is, those which are such to the persons addressed. Those who wish to be understood by the lower orders of the English, should prefer terms of *Saxon* origin, which will generally be more familiar to them than those derived from the Latin (either directly or through the medium of the French), even when the latter are more in use among persons of education. The English language being, with very trifling exceptions, made up of these elements, it is very easy for any one, though unacquainted with Saxon, to observe this precept, if he has but a knowledge of Latin or of French; and there is a remarkable scope for such a choice as I am speaking of, from the multitude of synonyms derived

respectively from those two sources. A word of French origin will very often not have a *single word* of Saxon derivation corresponding to it, but may find an exact equivalent in a *phrase*, or two or more words. For example: 'Constitute,' 'go to make up;' 'suffice,' 'be enough for;' 'substitute,' 'put in the stead,' etc. It is worthy of notice that a style composed chiefly of words of French origin, while it is less intelligible to the lowest classes, is characteristic of those who, in cultivation of taste, are below the highest. As in dress, furniture, deportment, etc., so also in language—the dread of vulgarity constantly besetting those who are half conscious that they are in danger of it, drives them into the extreme of affected finery."

The use of foreign words and phrases, unless necessary, should always be avoided. It shows affectation. Barren languages may need such assistance, but the English language is not one of these. A famous orator observes that "it is a curious instance of whimsical inconsistency that many who, with justness, censure as *pedantic* the frequent introduction of Greek and Latin words, neither object to, nor refrain from, a similar pedantry with respect to French and Italian. This kind of affectation is one of the 'dangers' of 'a little learning.' Those who are really good linguists are seldom so anxious to display their knowledge. It has been the fashion of late years, with some few authors, to write a sort of bastard English, full of *German* idioms and of new-coined words fashioned on the German model. This passes with some persons for uncommon *eloquence*; which it resembles in being 'uncommon.' Some readers again, of better taste than not to condemn this style, are yet so far deceived by it as to imagine a great profundity in the thoughts conveyed; the oddness of the expression giving an air of originality to much that would probably appear trite if said in plain English."

It has been incorrectly considered, by some artificial critics, a fault in English language that it abounds in monosyllables, but the fault is only in the abuse of them. Many of those monosyllables are remarkable for strength, melody, or sonorousness, if properly pronounced. But they should be fairly mixed with longer words, and care should be taken not to conclude a sentence with a crowd of them — those especially of the unharmonious kind, such as “to set it up,” “to get by and by at it,” for these spoil a sentence that may be otherwise good and are “like the rabble at the close of some pompous cavalcade.”

Use no words you do not understand, neither be ashamed of any homely words that will express your meaning. Sounding and showy words, that the speaker does not understand, are like other borrowed and cast-off trappings, tokens of shabbiness, and not of wealth. Do not use a Latin or French word when an English one can be found which will do as well, although the English word may be thought “low,” or “unfashionable.” The English word will, nevertheless, be better understood. Do not be ashamed of taking a short English word; although a long Latin one may be had. Formerly, it was thought that short words were low and weak, and therefore long Latin or French words were looked for. Pope says sneeringly:

“And ten low words oft creep in one dull line.”

Pope and the Latinists are, however, no longer masters. Some of the best and sweetest things in any tongue have been written not in ten, but in hundreds of low English words. Shakespeare and other great poets afford numerous examples. If a Latin, French, or Italian word must be taken, make it as English as possible. If one may say “usefully,” there can be no good ground for not saying “usefulness” instead of

"utility," which is not thoroughly English, like the other, but is directly derived from the Latin—*utilitas*.

"Saxon-English words," says the author of Chambers' English Grammar, "are generally more familiar than those derived from Latin and French. The tendency of good authors, for some years past, has been to recur to them. 'I would never say *felicity* if I could say *happiness*,' says one. The use of Latin-English, however, is often desirable, to give elevation and elegant variety to style." In this, as in almost everything else, the middle course is the best. The copiousness of the English language should not be limited by the narrow-mindedness which would exclude either the Saxon as common, or the Latin or Greek as too grandiloquent. *The word which best conveys the meaning, is most expressive in sound, and most generally understood*, should be chosen, without regard to origin.

Whenever you have the slightest doubt as to the meaning of a word, consult a good dictionary. Those who are not well acquainted with the meanings of words, should not rely too confidently on the knowledge which they have acquired by habit and example alone. There are many words in constant use which are frequently misapplied, and often quite perverted from their original meanings. It is an excellent exercise to dip into some standard dictionary occasionally and search out the true meanings of words with which the English language abounds. Disputes frequently occur, because different persons attach different meanings to the same word.

Be not over-careful about the choice of words. Generally, the best and most proper words are those which a clear view of the subject suggests, without much labor or inquiry after them. Quintilian says: "The most proper words, for the most part, adhere to the thoughts which are to be expressed by them."



Avoid using slang words or expressions, which are now so prevalent among those who ought to know better than to use them. Some novelists have been greatly to blame for making them popular.

Every English speaking race has its peculiar and local terms, or peculiar and local meanings, attached to good national words. Both are avoided by well educated people.

In studied composition, variety of language should generally be employed where possible; that is, the same word should not be repeated in the same sentence, or within a short distance. L. Murray has the following sentence:—"A long succession of either *long* or short sentences should be avoided; for the ear tires of either when too *long* continued" "Lengthened" might have been used for the first "long," and the last might have been dispensed with by saying: "The ear tires of a continuation (or continued use) of either." But in writing a letter, as in ordinary conversation, although it is not necessary to be so particular, it is desirable to avoid a too frequent repetition of the same word. To give this variety, without sacrificing either propriety or precision, requires great command of words, accurate knowledge of their meaning, and much practice in writing.

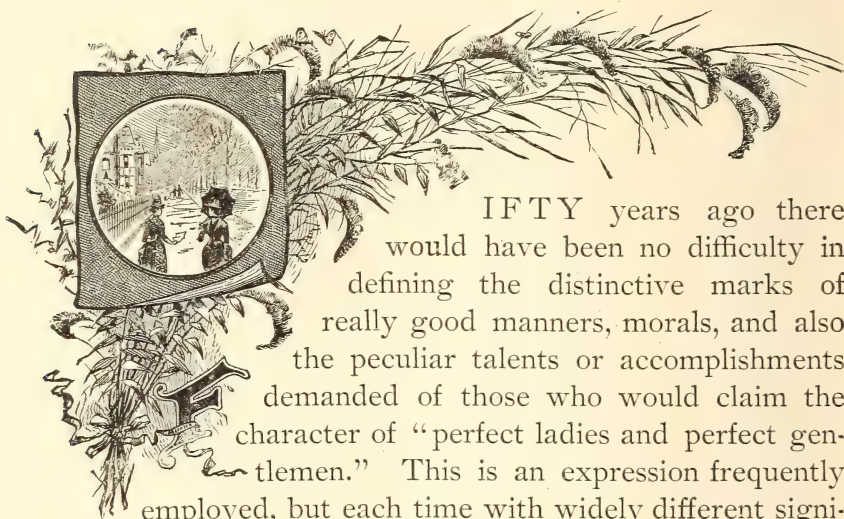
G. de Lazarre



# TO-DAY AND FIFTY YEARS AGO.

BY

MRS. HENRY WARD BEECHER.



FIFTY years ago there would have been no difficulty in defining the distinctive marks of really good manners, morals, and also the peculiar talents or accomplishments demanded of those who would claim the character of "perfect ladies and perfect gentlemen." This is an expression frequently employed, but each time with widely different signification, if one may judge by the varied characters to whom it is applied. Sometimes it is the dress, sometimes it is the deportment, and sometimes the position of the individual, which has been the potent cause which directed that expression, "a perfect lady." But fifty years in this progressive age have greatly changed definitions of many things, and nowhere does one find the change more remarkable than in the strangely modified laws that are supposed to govern the rules and habits of society.

It is quite bewildering to observe the license in speech and behavior permitted among many whose position, either inherited or wrought out by patient industry, places them among

the leaders in all that one naturally expects to find refined, intellectual, elegant or fashionable. In the steady advance of time and thought, one must recognize many admirable and beneficial changes; but we can not believe that the great revolution in deportment and conversation, now so noticeable among many where we should least expect it, can conduce to the richest growth in high moral and intellectual development for our young people. Very soon they must take the places of their elders in honest endeavors to place our fair country where every true patriot ardently desires and believes she will stand—among the foremost people on earth. Are our prospects encouraging? Can they be if those now rapidly approaching the line which separates youth from maturity are not more carefully guarded and restrained? But if our children go astray and are content to live only for pleasure and amusement, growing into manhood and womanhood with no aspirations for anything higher, will not the parents, and especially the mothers, be held, in no small degree, responsible for those wasted, frivolous lives?

One sees many women, most truly dignified, lovely and refined, modest and gentle in their manners, and faithfully trying to lead their children tenderly in the same way they endeavor to pursue themselves; such are accepted, without a moment's criticism, as perfect ladies. But we also meet mothers who have all the natural gifts and graces of true womanhood that the most fastidious could require, but the voices of fashion and pleasure have so blunted their finer feelings that modesty and delicacy seem to them as obsolete ideas, relics of the past ages. They are seen at fashionable assemblies and entertainments, with bare arms, neck and shoulders,—*very bare*. It is impossible for a truly modest woman to remain unabashed in their presence and see young men, in the extreme of absurd fashion (the latest discovery, a

dude, we think), stand by them, lavishing upon them silly compliments or extravagant flattery; and, worst of all, to find these women who, if fully attired, one would expect to find dignified and queenly in deportment, receive their gross and disgusting badinage with a simper and toss of the head, and replying in the all too common slang, "Oh, get out!" "None of your nonsense!" "Shut up now!" This is no exaggeration, and those who allow such low familiarities are wives and mothers who will tell you that they do not care for balls, have no taste for parties, but deny themselves to chaperon their daughters. "Chaperon,—to attend, to protect in public" is Webster's definition of that word. What hopes for the future can we have for daughters thus protected? All the delicacy and sweetness of fresh, modest girlhood must wither in such an atmosphere.

In young men and maidens, loud talking and boisterous laughter, emphasized by coarse expletives that were once never known out of the stable, race-course, or gambling den, or among the coarse, untutored gamins of the streets, now pass unnoticed or unrebuked at the table, in the drawing-room or stylish entertainment. Fulsome compliments, uttered in the free and easy tones that a genuine lady would resent as an insult, are often answered by rude raillery and repartee, in quite unlike the gentle and refined tones that one expects to hear from rosy lips.

If, "as guard and protector," a mother take her daughters into the bewitching circles of fashionable society and in their presence accept frivolous speeches and rude familiarities, with no sign of reproof or disapprobation, but encourage such familiarities by replying in the same tone, like a hoydenish girl, can she expect that they will demean themselves with such dignity and refinement that no man will dare approach them but with respect and reverence? Can she be surprised if her sons and



daughters develop the same offensive and reprehensible habits which they have seen her practice, and "with additions strange."

We trust we will not be understood to imply that all in fashionable society are so forgetful of the beauty and refinement of cultivated manners, particularly as the symbol of the purest womanhood. Oh, no! Far from that! There are many bright and shining lights among those who move in the most brilliant society, and it is to that class we must turn for help to counteract the influence of those less careful of their words and actions.

Possibly all do not realize how much of the future happiness and usefulness of their children must depend upon the example of their parents, particularly of their mothers, whom they so readily and instinctively copy; but, however perfect, the teaching of the mothers may be sadly weakened or destroyed, if they do not scrupulously shield their children from the contaminating influence of those of their age and station who are allowed unrestrained license in word and deed. We see, with great pain, how slang phrases are taking root and are in habitual use among the young of both sexes, even with those whose fine educational advantages should have taught the great vulgarity of such expressions. It is singular how quickly the young are fascinated by this pernicious habit, and how eager they treasure up and seek occasions to use these rude phrases; how soon our girls and boys, our young men and maidens incorporate them into their general conversation. With girls, this habit may be expected to develop and foster other unfeminine traits.

It is a source of deep regret to see young ladies (?) in the streets, in the stores, or standing on the sidewalks, imitate the unrefined, swaggering manners of fast young men, instead of the dignified, lady-like carriage that is always regarded as indicative of really good breeding, a sure token of true refine-

ment and innate modesty. If young ladies walk the streets with masculine strides, hands thrust into the pockets of their ulsters, the "Derby" tipped to one side, too like the hilarious, half tipsy young man across the way, talking and laughing loudly as they pass from one store to the next, can they blame the poor, ragged gamins if they mark them as lawful victims for their rude jests and ribaldry? If the elder members of a family indulge in this free and easy manner and are not choice in their language, the little ones, whose prattle should be as gentle as the birds', will inevitably imitate. Instead of the respectful morning greeting, we now too often hear those apt imitators, even before they are able to speak plainly, burst into a room exclaiming, "Halloo, papa! Halloo, mamma!" In their childish play, in the streets, the bad example of older brothers and sisters follows them, and children of the most reputable parents will accost those who pass with jeers and rude language. Parents who do not take the trouble to protect their children from these pernicious influences would be grievously mortified could they see to whom their little ones address these rude expressions when allowed to play in the streets, out from their sight.

This evil is becoming very common, and no efforts appear to be made to stay its progress. If there were any sense in the strange adjectives thus employed, one might look at the increase of the evil with more patience, but there is neither rhyme nor reason in any of it, and very seldom any suspicion of wit or humor; one must be poorly supplied with wit if he can manage to find it here.

Not long since, two charming young ladies met at a store, one entering, the other leaving it, and this was their elegant greeting: "Halloo! who dug you up this stormy day?" "And the same to you, goosey! but I'm not easily squelched by a little rain; it takes more than that to make me squeal,

you bet!" "Oh, get out! we all know you are a brick. But say, did you suppose you should meet any of the dudes, eh!" and, giving her friend a slap on the shoulder, as one rude boy might give another, she passed on. It is by no means agreeable to see reputable young men indulge in rakish manners, even when by themselves, and far worse, if before ladies. But how can we respect young ladies who try to imitate them? We look to them for sweetness and delicacy, and to find the reverse is humiliating and painful.

It is difficult to account for the seductive fascination so many people find in such rude language, and particularly the young, unbalanced mind; but of its effect on all the best impulses of the mind, and that it relaxes moral dignity, even if it lead to nothing worse, there can be no doubt. It is an evil that weakens the inborn delicacy of the young as well as the old; when first heard it is repulsive, but, like sin, each time it is heard and as the mind becomes more familiar with the words, "we first endure, then pity, then embrace."

Boys are more liable to come under the influence of unruly, vulgar associates, and therefore in more danger of contracting bad habits, than their sisters, who are, or used to be, less on the streets and more constantly under the mother's influence; therefore, young lads are more in danger of contracting bad habits before their parents suspect it. They are easy victims when temptations are not at once repelled by home influences. If they venture to soil their lips with low and vulgar talk, it will be found that profanity is lurking near to entrap the unwary. Girls seldom learn to use profane language, at least girls with any claims to respectability, but many of the uncouth, unladylike expressions, now unhappily so common, and in which they are tempted to indulge, often savor very strongly of profanity. If home influences are not strong enough to restrain or correct this, how can we avoid thinking

that their mothers do not realize the priceless treasures God has committed to their charge and are not guarding their jewels as they should feel bound to do.

It is said that sisters contract these unwomanly habits from their brothers' example; in part, it may be so, but this is given more by way of excuse than from general fact. Sisters were sent to refine, soften and beautify the coarser natures of their brothers, and how much to be lamented it will be if they stoop to imitate the ruder natures of these brothers, instead of fulfilling their mission by showing them how easy it is to become graceful, dignified and refined, in word and act. The same general rules and cautions by which we strive to educate our girls into the higher types of true ladies will, likewise, if followed, enable our boys to become true gentlemen.

A perfect gentleman holds a true lady in high estimation, and they may be on the most intimate and friendly terms, but he at once sinks below that standard if, for an instant, he takes advantage of that friendship to utter a rude, careless word in her presence, or is guilty of a coarse, unmanly act. No lady will, for an instant, brook such an insult. But, as every lady has the power to fix the metes and bounds of the liberty or familiarity a friend may take, he must have an element of evil that has not been suspected, or she is lacking in true womanly instinct, if any disturbance occur.

Much of the old *régime* we have no wish to recall, for in most things we have advanced to a better and a higher state. But, toning down somewhat of the stiffness and exaggeration noticeable in the manners of our ancestors, it would, indeed, be refreshing to see again the modest deportment which taught the gentlemen of the old school a reverent and deferential bearing in the presence of ladies.

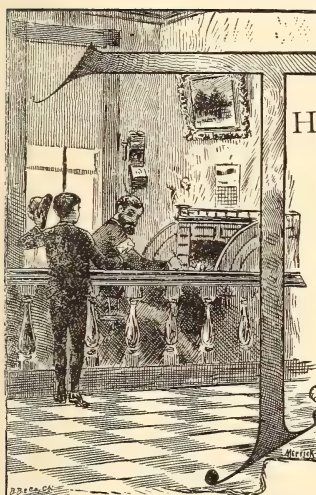
Mrs. F. W. Beecher



# COMMERCIAL VALUE OF GOOD BREEDING

BY

REV. CHARLES O. REILLY, D. D.



HAT it costs nothing to be civil, is an adage so old and so universally accepted that it would be difficult to fix the exact proportion of its responsibility for the too prevalent impression that it is *worth* nothing to be civil.

Of course, the *intrinsic* worth of that qualification which makes men mindful of the sensibilities of others on all occasions, is in no wise called in question. No one would be found to dispute the superior excellence of the soul amply endowed with such an estimable disposition, as compared with the mind quite destitute of its instincts. None of us envy the mental structure of the man who is habitually disposed to disregard the feelings of those with whom he comes in contact. It goes without saying, that a habit of politeness is incomparably superior to rudeness of demeanor, intrinsically estimated, nor does the adage referred to compromise more than the commercial value of good manners.

A few words on this particular phase of the general subject of good breeding may not be without their use to American readers, as we pride ourselves on being a practical people, and rarely, if ever, deny what is attributed to us as a national characteristic, viz: a disposition to reduce all factors to a denomination of dollars and cents. It is, moreover, undeniable that a certain eccentricity of demeanor, not infrequently carried to the borders of brutality, has attempted to obtain a professional recognition, and, as a fact, is not without its market value in our somewhat undeveloped civilization. The bullying barrister, "the rough old doctor," the impatient and unsympathetic preacher, possess for some minds an attraction which, although inexplicable, is not always unprofitable. The attorney who treats his client like a convict, for this does not always lose him. The physician who informs the patient's nervous husband that, "I don't care a —— if your wife *does* die before I get there," is not infrequently the one for whom people will wait all day.

The story is told of a Scotch divine, who convinced his hypercritical congregation of his entire orthodoxy and spiritual power, on occasion of his first sermon, by impatiently interrupting himself in the midst of his discourse, and imperiously ordering the sexton to "shut the doöre." Those who were incapable of discerning the nice points of his doctrine were not left in darkness concerning his character. He "wor bonny on the doöre"—positive enough, to be sure, for predestination *ante praevisa merita*. A reason can be given for everything, and the notion that any one, not endowed with very superior ability, would not dare to so indulge the common humors of mankind, is one to take possession of an irreflective mind—and an irreflective mind only. A want of ordinary self-restraint is a curious argument of superior education. Although strong-minded men have, here and there, attained

eminence and a fair proportion of success, despite the disadvantages of unruly dispositions; yet may it be doubted if such instances are sufficiently numerous to render affectation in this direction at all dangerous. This much is certain, that whatever superstitious regard may have attached to rudeness in the past, its influence, as a commercial factor, is perceptibly diminishing as civilization continues to advance, and the rules of good breeding are brought into more general application. The class of people who were accustomed to accept it as a certificate of superior worth, or at least as an evidence of extraordinary honesty, is becoming comparatively small, and the marks of good breeding are now generally looked for to betoken the mental discipline of the proper professional man. The impression that rudeness should afford an evidence of honesty, is no less grotesque than the notion that would make it an index of intellectual superiority. The French, whose civilization is certainly in a more advanced stage than ours, entertain the correct idea of polite manners, for they call an honest man and a civil man by the same name—*honnête homme*.

No charlatanism can be conceived, at once so outrageous and contemptible, as the premeditated assumption of rude manners. Every gentleman owes to himself and to society the duty of denying, at the outset, that any good intention can be masked by the manners of a thug.

"But it is not enough not to be rude," says Chesterfield, "you should be extremely civil \* \* \* and, depend upon it, your reputation and success in the world will, in a great measure, depend upon the degree of good breeding you are master of." This great master of sentences of civil life, has left us the draft of a definition of good breeding, in which it is to be regretted that he seems to have classed the essential quite as an accidental element of the qualification, without

which he declares that "all the talents in the world will want all their lustre and some part of their use, too." He defines good-breeding to be the "*the result of much good sense, some good nature, and a little self-denial for the sake of others, with a view to obtain the same indulgence from them.*"

Now, if we consider man as an individual, we cannot but recognize that he has been peculiarly constituted with a view to the preservation of himself and the promotion of his own interests. Physiologically, his activities and passions, appetites and instincts have been exclusively ordered to the accretion of his own conveniences. They go out from and return to a common centre, the core of which is self, and ever appear to us on that one peculiar errand bent—the gratification of physical propensities. The same conclusion is arrived at from a consideration of his psychological being, so that only the last clause of the definition, viz:—"with a view to obtain the same indulgence from others,"—saves it from a denial; and, inasmuch as this "view"—which is likewise conceded to be selfish—is induced from an experience with "*others*," it must be attributable to education, and we are therefore forced to the reflection that man, in so far as he is a well-bred, is *essentially* a self-restrained creature. What is the commercial value of this self-restraint? Is it difficult of attainment? Is it worth the price demanded? As an answer to the query touching its attainment, we cannot do better than quote the illustrious author on etiquette, already referred to. He says: "I hardly know anything so difficult to attain, or so necessary to possess, as perfect good breeding."

The question of its commercial value must be approached from an *a priori* consideration of the subject, and thus viewed, it seems to present two distinct phases of computation—a *negative* and a *positive* one,—upon each of which let us hazard a few reflections, with the hope that they



may prove conducive to a more deliberate examination of the subject, on the part of those who may be immediately concerned in it.

Its negative value, then, we derive directly from what it is in itself, viz: a habit of self-restraint. Good breeding is self-restraint made easy by frequent repetitions of the actions that call it into exercise. This consideration of the subject immediately introduces into it all the calculations of that peculiarly valuable economy which is born of good breeding. Now, it is patent that good breeding is the mother of good taste; and, consequently, to this first consideration of the subject, belongs the estimate of the incalculable change which good taste, universally established, would work in the commercial world—the elimination of all useless extravagance. For, that all such extravagance is in bad taste, requires no demonstration. There is no keener contrast between well-bred and ill-bred people than is observable in the administration of money. Self-restriction induces that decorous economy which all sensible and well-bred people commend in the man of means. It gives a caste of modesty to his conduct, which at once suggests his good judgment, and convinces us of his native dignity; whereas, wasteful habits furnish undeniable evidences of an undisciplined mind. There is hardly a vulgarity that offends so pungently our sense of propriety as that which manifests itself in the prodigal expenditure of recently acquired wealth. To discuss the difference between such habits, from a commercial stand-point, would necessitate a treatise upon the pecuniary advantages of becoming economy. For economy carried to the extreme of parsimony is an evidence of defective education no less than is reckless profusion. Of the two, the penurious propensity were to be preferred, as being the more easily corrected. It is the effect of discipline not fairly tempered by discretion, whilst prodig-

gality proceeds from instincts untutored by education. Ill-bred and ignorant people may present examples of marvelous endurance under compulsion, but they seldom, in their habits, give evidences of self-restraint. Suffering sustained, and privation self imposed, are very different things, the one being indicative of only passive potentialities, and the other betokening a command over active energies. The commercial value of such command will be exactly proportioned to the sphere in which it is exercised and the time it is continued in operation. It enables the individual to regulate the expenditures of every-day life by a rule of good sense, which certainly takes into account a tasteful provision for the future. A well-bred man will be a provident man, for he will avoid giving to society, which he reveres, the offense that poverty is to our civilization. A prudent economy, exercised through an entire life, will afford a competency at its close. Indigence, on its face, is accepted as an evidence of ill-breeding, because it is suggestive of some prior improvidence. This, after all, is the hard feature of poverty. The privation it imposes—considering how little man absolutely needs—is of comparatively trivial account. But it makes against him a *prima facie* case of improvidence, convicts him thereby of being ill-bred and turns him into ridicule. It is hard to be poor only because it makes a man ridiculous. It is a piece of bad behaviour which society requites with a supercilious compassion. Any breeding, in our day, which did not contemplate the avoidance of poverty, would universally be pronounced unqualifiedly *bad*. To be improvidently poor, is, in the light of our civilization, to say the least of it, *in very bad taste*. With this admitted, we must leave every one to determine, each for himself, the commercial value of the commodity which precludes such improvidence.

Coming, then, to a consideration of the positive value of

good breeding, from a commercial standpoint, we have to distinguish between the indirect and direct influence it exerts upon success. It is said that few men are the architects of their own good fortunes; a thing to awaken less surprise the more we reflect that comparatively few of those who have accumulated fortunes, have the correct knowledge of where their success in life really came from. In this field of unknown quantities the indirect influence of good breeding could scarcely be over-estimated.

Many a millionaire is indebted to a civil demeanor for his first vantage ground on the slope of financial fame. Many a great lawyer owes his extensive clientage more to a courteous address than to great talents. Many a successful practitioner has won his way into the palatial residences of the rich by commendations of the poor whom his deportment had favorably impressed. Most of these, I mean to claim, are wholly ignorant of the true source of their own success; nay, such is the nature of good breeding that, save by accident, its possessor remains quite unconscious of the advantage it confers. So much more the value of it, since it is owned without anxiety, and does its work incessantly. Shiel relates how, after a brilliant *début* at the bar, he fell entirely out of notice as a barrister, and after years of ceaseless effort was reduced to the verge of despair, when, on attending a party one evening, to which he had actually been forced by a friend, he had the good fortune to be obliged to do the agreeable to somebody's daughter or somebody's niece, and next morning received *his first brief*. He facetiously styles the incident "dancing into practice," but, all the same, his agreeable manners at a party effected more for him than the encomium of O'Connell, delivered in his favor at the Four Courts. To enter upon an enumeration of incidents illustrative of this point of the subject, would be a task of despair,

and this all the more, as, however many and striking examples we might take in, there would still be ample reason to more than suspect that the most striking and most numerous were still left out. Chesterfield roundly informs his son that he may as well despair, at once, of success at court unless he is gracious and polite to every scullion he passes in the halls or on the stairs, since each has influence some place, and it requires so little ability to inflict an injury. Now, it is needless to deduce the reflection that Life is a great court, and success the embassy of all who frequent it; needless, too, it is, to add that in view of the number and nature of the unavoidable obstacles that guard the audience-chamber, few, if any, can afford the gratuitous ill-will of the fifth groom's dog that is chained in the stable-yard. The suggestion that this consideration of the indirect influence of good breeding upon success in life makes it burdensome, because it extends to so many, is superficial and altogether at issue with the question; for good breeding comprehends all persons and accommodates itself to all classes. Its manifest is due no less to one than another, and each will take care to repay it in kind. There is no situation conceivable in which it is not one's interest, by his own good breeding, to secure a return to himself of the same commodity from others; for, people will repay, and with interest, too, inattention with inattention, neglect with neglect, and ill-manners with worse,—which will engage one in very disagreeable affairs; as men sooner forget a gross injury than a considerable affront; and what wounds human vanity is seldom made venial out of want of appreciation on the part of the recipient. But it is the *direct* influence of good breeding upon success which, of course, makes up most of its commercial value. Utility introduced good breeding as much as it introduced commerce. It is little else than a commerce of conveniences, in the interchange of which each,



upon the whole, finds his account. It is a great mistake to consider good breeding exclusively designed for company. A man who is ill-bred is quite as unfit for business as he is for company. Good breeding alone gives that ease and freedom, and imparts that graceful and proper assurance, which are the prerequisites to success in any line of business. Think of a man who cannot approach another in a natural and easy manner; who cannot address himself to others without manifest embarrassment; who is immediately ashamed in the presence of people of superior attainments; who does not know how to express what he wants; who is disconcerted when addressed and at once goes out of countenance for a sense of his own deficiencies,—and what will you do with such a one? Urge that he has sense, learning, and talent, and so much more the shame; for good breeding is the peculiar ability he wants in order to be able to turn his talents to any account. Life is too short to afford opportunity to *try* and to *find out* individual character; your *entrée* must depend not so much upon what you *are* as upon what you *appear to be*. We have not the paucity of population of the times of the patriarchs, that made individual comparison a possibility, nor their longevity that allowed of ages of personal experiment. This is a multitudinous generation and a hustling age, and cursory observation is all that any one can claim from the vast majority of those with whom he comes in contact. This is by no means intended to read to the detriment of enduring talent; I would be very sorry to be so far misunderstood as to seem to cast discredit, in ever so little, upon the necessity of solid attainments for ultimate success in business. It is only saying that the penetration of the multitude seldom goes deeper than the surface. Men, in general, must be engaged by a surface presentation. All can see, few can weigh, even of those who have the time and disposition to do so. Where prejudices

are to be disarmed or affections enlisted, it is luster, not solidity, that must make the first overtures; but *then* intrinsic worth and substantial attainments must immediately move up, and support and secure what good breeding has acquired. And to this suggestion, too much importance cannot be attached. For, to disappoint, is to outrage; and the everyday experience of the world will amply attest that there is nothing for which a man is more liable to be over-punished than for the unpardonable offense of having been over-estimated. Saying that Doric decoration is best designed to engage the idle eye in observation of your architecture, is not gainsaying the necessity of Tuscan solidity in wall and foundation to sustain the inspection thus induced. So, too, asserting that good-breeding, an easy, engaging manner, an insinuating address, are absolutely necessary to secure a consideration of your intrinsic worth, far from intimating that more solid attainments may be dispensed with, presupposes you possessed of them. Learning, honor and virtue are indispensable, if you would retain the esteem your good breeding has enlisted; but it is the latter which must still be detailed for the recruiting service required for your success. It is not too much to say that good breeding is half of any man's business training; for in whatever walk of life he finds himself, the utility of his talents will still, in a great measure, depend upon it. Learning, without it, is unwelcome and tiresome, and of use nowhere but in a man's closet—which is equivalent to saying, of no use at all. High station, without it, is simply grotesque; and the higher the station the more uncomfortable an object to contemplate is the ill-bred occupant. Wealth, without good breeding, suggests the idea of a *raid* upon the providence that is held responsible for a misappropriation of the benefits it has lavished upon a boor. The losses it compels are simply incalculable, inasmuch as the wealthy man who wants educa-

tion feels constantly obliged to make compensation therefor, and has no other resource to draw upon than his pregnant purse. He must buy that toleration in society to which his manners do not entitle him, and "society," long accustomed to this social phenomenon, has engendered a fatal familiarity with the levy of fines that rightly belong to it. A subscription is required for some social event: "Oh, there's Mr. —; he *must* give." An entertainment is to be devised demanding an extraordinary outlay on the part of some of the projectors? Mr. — is just the man. Mr. — is worked in. Mr. — is walked through. Mr. — is made miserable, and pays the — bills with a sigh of relief that the — nonsense is over. Speaking seriously, the man of wealth, unaccustomed to the ways of "society," undertakes an expensive experiment in entering it at all.

It is rather an argument of innate good breeding and a vindication of good taste in men of this prosperous class, when they decline the proffered patronage of a society that cannot regard them but with ill-concealed disdain. Next to a thorough conversation with society life, we admire the sturdy independence that refuses to ape its formalities or accept its constraints. But, *quid ad rem?* Certainly for such as are disposed to court the mystic circle of all-elegant littleness, politeness possesses an incalculable commercial advantage. You have never duplicated a pleasure-trip to any part of the country without discovering that your inexperience and ignorance of the route and location and customs of the place had cost you disproportionately, both in money and comfort, on the occasion of your *first* visit. So it is with "society". It will cost the man who is unfamiliar with its workings indefinitely more than the one who "is native and to the manner born." Add to this the consideration that its "ways are so dark" and its "tricks are so vain" that, unless its "habit" is

acquired while young, it is never quite easy — and each can determine for himself whether, from a commercial stand-point, politeness is worth the price that undeniably has to be paid for it. To enter upon an enumeration of the eminent men whose lasting success in life has seemed a happy reflex of the first favor their manners had secured, would be an endless task, nor are we sure that it would exclusively serve the object of this article, viz: to set forth the commercial value of good breeding, since, in every such instance, the external deportment has been efficiently supported by more substantial ability. The truth is, that excellent behavior should be joined with deep learning, and is almost as necessary. They should ever accompany each other for their mutual advantage. For mere learning without good breeding is pedantry, and good breeding without learning is frivolity; whereas learning adds solidity to good breeding, and good breeding gives charms and graces to learning. It is a subject of considerable doubt with us, if sufficient attention is given to this rare qualification in our universities and other seats of learning. It is here, especially, its knowledge should be inculcated and its maxims made operative; since, if acquired young, the cost is immaterial, and it will, moreover, always last and be habitual — the only good breeding, let us say in conclusion, which is effectively felt and proves perseveringly profitable.

Chas. O. R. Eddy.





PART SECOND.



SOCIAL CULTURE.

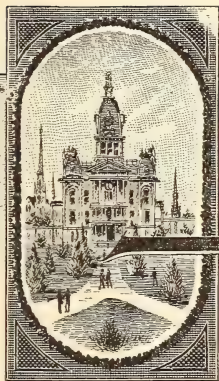




## SOCIAL CULTURE.

BY

ALICE E. IVES.



THE power of manner is incessant — an element as inconcealable as fire," writes Emerson, and who is there that shall gainsay him. One may successfully hide his meanness, envy, hatred and all uncharitableness, but he can not cover from the light of day his manners. These shall always exalt or betray him, and he who runs may read. Let us have truth, sincerity, heroism, but let us also have good manners. The gifted men and women who in the preceding pages have taught us the value of character, moral and intellectual culture, self-reliance, unselfishness, kindness and sympathy, have raised on strong foundations a noble temple; but shall not the temple be swept, and garnished, and adorned, as fits its great proportions? Aye, truly, else it does not invite us to enter in and enjoy. A man of education, strong character, and Christian virtues, having the manners of good society, is a power in the world; his eloquence shall persuade thousands. But, though one have the

virtues of St. Peter, and shall repel by his behavior, his influence will be narrow and his friends few.

True, some great men have been ill-mannered, but not one in ten thousand is great. Much is excused of genius because of its exceeding rarity. Diogenes and Dr. Johnson were notably ill-bred; and very possibly the latter might, in these days, still put his tea spoon into the sugar-bowl and be forgiven for the sake of his great attainments, but it is not at all probable that the illustrious cynic would be allowed to flash his lantern in people's faces many days outside of a lunatic asylum.

"Euripides," writes Aspasia, "has not the fine manners of Sophocles; but the movers and masters of our souls have surely a right to throw out their limbs as carelessly as they please on the world that belongs to them, and before the creatures they have animated."

It is best first to be sure that you *have* created a world, before you can afford to take liberties with it. Just so high as you make people reach to overlook your short-comings, must you rise to pay them for their trouble. The thing must be balanced somewhere; no one will put himself in the way of an annoyance unless he is sure of a greater good with it. And even supposing you are entirely forgiven, there is always some one to speak of having seen the score, even after it has been erased for years. It would have been better, even if you are great, not to have done a very uncouth thing, or spoken a rude word.

We hear, every few days, of certain intolerant remarks and surly actions told to the discredit, and, in the eyes of some, even to the dimming of the fame, of one of the most original, profound and celestial lighted minds the world has ever known—Thomas Carlyle; and we who bow before his genius can only sorrow in our hearts that this blot was upon him, and that the world must be ever pointing its finger to that which



was earthly, to the forgetting of that which was heavenly and of God.

It is true that the man of base aims and immoral character can so envelope himself in the mantle of good breeding that you shall receive him into your house, and at your table. But will he become your friend? No, for a revelation is speedily at hand. The garment he wears is thin, and there are always times coming when its poor quality will be unexpectedly tried. Some sudden contact or collision causes it to suffer a bad rent, and behold, there is, underneath, the teeth of a cur, or the leer of a demon.

While the Christian virtues are undoubtedly the best foundation for that fine structure called a gentleman, it is also a well-known fact that people of the best intentions in the world, by ignorance of social usages, or carelessness of certain forms, make themselves decidedly obnoxious to those who are so much accustomed to the atmosphere of good breeding that a blast of boorishness strikes them like being caught in an east wind without an overcoat. Even the strong and sturdy Concord philosopher says: "I could better eat with one who did not respect the truth or the laws, than with a sloven and unpresentable person. Moral qualities rule the world, but at a short distance the senses are despotic." And this is the language of a man who was one of the most thorough respecters of truth and the laws this country has ever known; but it is also that of a refined, sensitive nature, that feels the contact of anything which is unlovely, unfitting or gross, with a sort of pain, of which the coarse-fibred are forever unconscious.

Fine perceptions and tastes are a source of much happiness to their possessor, but the law of compensation is severe; if you enjoy, you pay. If you are strung up to this fine pitch, you require others to be in accord, or else harmony is at once destroyed. It is upon this rule that the different strata of

society are formed. Do you say it is wealth and poverty that make the distinctions of society? I answer they are indeed strong, but not so strong as manners. These are the sieves that sift and grade humanity most thoroughly. Is the refined man happy in the society of the coarse, or the vulgar man comfortable in the company of the elegant? But if he be not vulgar or coarse in the inmost fibres of his nature, he will easily shake off the mire with which a long association with boors has covered him, and take on the graces of more considerate men.

The densely ignorant are sure to ridicule or despise that which they do not understand. The man whom a backwoodsman should catch reciting a Greek tragedy, would doubtless be dubbed by the latter a gibbering idiot; and the one who should be seen taking off his hat to a woman would be a proper object of scorn to those who were above such foppish trifling. In fact, in some sections the individual who regards his finger nails or his linen is one whom the entire community consider it their particular duty to chastise and reform. To the ancient Greeks all foreign nations were barbarians; and even to-day, in the great civilization of the nineteenth century, there are still those to whom the man with strange dress or habits is either a barbarian or a fool.

To him who knows no other etiquette than that of the mines or lumber camp, and whose strength of muscle must gain for him those rights which are the every-day currency of the polite man, given and taken as naturally as he eats, the customs and observances of the latter are the natural targets for derision.

Some one tells a story of a backwoodsman who stood looking over the shoulder of a stranger, who was reading a letter he had just taken from the country post office. The latter glanced up once or twice in an annoyed manner, and, as the

intruder seemed to take no notice of the gesture, moved away with still stronger marks of disapproval; whereat the rustic exclaimed: "Wal, ye needn't be so stuck up, if ye *hev* got a letter."

To such a man the refinements of polite society were a dead language to which he had no key. The reasons and motives for certain usages, he had never thought upon. He would doubtless put his spoon, fork or knife into the dish from which you were to be helped, hand bread to you with his fingers, or come into your private room without the formality of knocking. He would argue that what was good enough for him, was good for you; but there would, after all, come times in his experience, when the aggressions of some one of his fellows would become too much for even his callous temperament; and there must be heroic treatment for a disease allowed to gain such terrible headway. Fisticuffs and knives, and the whole settlement torn up into rival factions, is the result, when a little understanding of the common courtesies of daily intercourse would have prevented it all, and made life easier every hour. It has been most truly said: "Manners aim to facilitate life, to get rid of impediments, and bring the man pure to energize. They aid our dealing and conversation, as a railway aids travelling by getting rid of all avoidable obstructions of the road, and leaving nothing to be conquered but pure space."

To the uncultivated but sensitive man, fine manners seem either the gift of the gods or an unsurmountable science of which he can never become the master. Let him once see that it is all made up of trifles which he can command by taking care, and caring to know; let him once understand that it is eternal vigilance over the liberties and rights of others, and unceasing abnegation of self; and, if he is willing to put himself under a strict course of silent instruction, and has even an ordinary capacity for remembering, he will, at the end of a

year, be a reasonably well-bred man; at least he need no longer fear that he will be called ill-mannered.

Once within the circle of the initiated, he shall find himself "in a more transparent atmosphere, wherein life is a less troublesome game, and not a misunderstanding rises among the players."

Equality is a necessity of cultured intercourse. Unless a man's appearance or address at once proclaim him very much your inferior, you have no right to think him such; neither should outward show establish for you the fact of his superiority. We have little patience with one who, in a continual perspiration of apology, seems to imply that we want his heart's blood; or with the domineering individual, who apparently considers us his born thrall and slave. If you become convinced that one is greatly your superior, at least do not widen the chasm between you by being anything less than a man; you can meet him on that footing, if you are true and honorable and worthy of the name. The real gentleman dislikes nothing so much as to have the fact of his superiority thrust servilely before him. If you are convinced of another's inferiority, shun him, rather than lower yourself by tyrannizing over him.

If morals influence manners, manners also influence morals. In the last century, when etiquette permitted at the table the drinking of wine until the guests slid from their seats under the festive board, and women and men interlarded their conversation with language not only vulgar but profane, the morals of society were a match for the manners. We may turn with disgust from the works of Congreve or Wycherly, but we must remember that the dramatists but recorded the social life of their times. The people who permitted and encouraged coarse vulgarity in their drawing-rooms were not to be shocked by the same thing on the stage. Neither would



they have been interested, satisfied or amused by a less familiar and rankly flavored picture of social life than that to which they had become accustomed. What was an everyday occurrence in society of the upper strata in those days, would, in these, be apt to offend a whole community. Not only were their manners but their morals worse than ours.

Says George Macdonald: "There is one show of breeding vulgarity never assumes—simplicity." Nothing could be truer than this, because simplicity is in itself a necessity of good manners. The person who in any way seeks to impress you with the importance of his social position, at once leads you to suspect that he has not long enjoyed the elevation, that it is very much on his mind, and that, like a boy with a pair of new boots, while his elation is very visible, you are quite sure they are pinching him somewhere. Pomposity overawes only the vulgar or shallow; it amuses or disgusts the sensible or well-bred. "Polite behavior and a refined address," says Sir Joshua Reynolds, "like good pictures, make the least show to ordinary eyes." Those who, by inheritance or circumstances, have always been thrown among fine-mannered people, and who, having this for daily diet, are instinctively well-behaved, know nothing of the hard and troublesome responsibility of those who are obliged to be continually on parade duty, lest each new comer be not duly impressed with the number and superiority of their forces. The well-bred man wears his fine manners as one wears an easy garment, without thinking of it. Emerson has most gracefully expressed the delicate texture of this gift of Olympus, when he says: "I think Hans Andersen's story of the cobweb cloth woven so fine that it was invisible,—woven for the king's garment,—must mean manners, which do really clothe a princely nature."

Dignity is also a necessary element of good breeding, and should not be confounded, as it is by many, with stiffness or

pomposity. A dignified person is not necessarily hard to approach. To be sure he makes it a little difficult to offer him an intrusive familiarity, but he does not make it hard to ask of him a kindness. He hedges himself about with a sort of palisade that is the terror of social tramps and marauders, but there is always an entrance where the latch-string is hung out for a friend or equal. The latter does not refer to birth, wealth or station; the finely-bred man recognizes higher distinctions than these; his equal is the individual whose manners approach him with the royal pass-word of Arthur's court; his friend is the one whose heart and soul are worthy of their fine exterior. Aggressive, loud-mouthed riches or social standing may storm the palisade as persistently as they will, there is ever in the quiet dignity of the person not to be approached a still, small voice which they can not hear for their noise, but which is yet ever saying: "There can be nothing between thee and me."

The person who has dignity will excite respect; but the one who unites with dignity a ready sympathy will be sure of love also. No man is entirely sufficient unto himself alone; he finds a deep satisfaction—sometimes even a necessity—in sharing his thought, his doubt, his aim or his inspiration with another. What then if his idea find no response, and he has beaten his heart against a stone wall; will he again come there for comfort? No, he will as quickly seek a friend in the north wind. There are times when we like to watch the antics of the polar winds; they amuse us, and we may even let them blow in our faces, but we do not open our hearts to their cold blasts. And so with unsympathetic or selfishly preoccupied people, they may interest or amuse us, but they do not reach our hearts. We will keep that for those who want it, and will be more tender of it. "It is good to give a stranger a meal

or a night's lodging. It is better to be hospitable to his good meaning and thought, and give courage to a companion."

Even a cynic, who distrusts, or pretends to distrust, all humankind, still wishes to be liked. He may say that the latter is quite immaterial to him, that he shall not trouble himself about the impression he makes, but will he go where it is very plain to him that he is disliked? No; and though he slap society on the right cheek, he expects it to go on turning unto him the other one also. The chronic railer and misanthrope still seeks some one kindly tolerant enough of him to listen to his sniffs and growls. Has it ever occurred to him that society only bears with him because it cannot bring itself to be as rude as he is? Has he ever asked himself what he has given into the general fund where all are asked to contribute, and why he is not bodily turned out of a temple whose entire creed is reciprocity? Doubtless not.

The mild cynic who, while evincing a wariness of human nature, can still play the martyr and immolate himself on the altar of good manners, by exerting himself to be witty, interesting or sympathetic, we shall doubtless always have with us; and after all society owes him something, and appreciates this fact. He adds to the fund, and his small show of venom is likely only to raise a laugh. He is more agreeable to well-bred people than the man with a confiding, unsuspecting heart, who has a poor way of showing it, and is taciturn when he ought to be responsive, and obtrusive where he ought to be quiet.

Let no one imagine that he is of so little importance that his behavior shall pass unnoticed. Society is a sort of silent police which is ever on the alert. "We are," says Addison, "no sooner presented to any one we never saw before but we are immediately struck with the idea of a proud, a reserved, an affable, or a good-natured man." And not only are we

noted, criticised and classified, but even the most insignificant is a pattern and a power to somebody. No living human being is without some influence. Sometimes it is by constant contact with certain ones, or it may be by the divine right of parenthood; but still we are an oracle to somebody.

Let us by all means have truth, truth the divine essence of all fine morals, but don't let us have it thrust at us on the point of a sword, or administered with vinegar and gall. Such a mode of procedure brings even virtue into disrepute. It is bad for the cause, and defeats the very end for which it is working. Of such advocates Truth might exclaim: "Save me from my friends!" The inquisition was a very forcible way of setting forth the value of religion, but it led the disaffected to say I want nothing of a faith that has to push its claims by fire and the rack. Injudicious severity is also apt to produce a revolt and strong reaction. After Cromwell came Charles II. Doubtless the grim, unlovely manners of the early Puritans had much to do with the violent rebound from iron bands to license. In a lesser degree, too much bluntness of truth-telling in one generation, may be the cause of too much suavity and insincerity in the next.

"Nothing," says Sir Richard Steele, "is more silly than the pleasure some people take in 'speaking their minds.' A man of this make will say a rude thing for the mere pleasure of saying it, when an opposite behavior, full as innocent, might have preserved his friend, or made his fortune." But aside from the foolishness of the thing, and the fact that such a person may make remarks of this character out of sheer brutality, the really genuine, noble-minded man, who thinks that he may speak his mind at all times, is more than likely to be thought simply belligerent and disagreeable. You may step on a corn with the very best motive in the world, but the victim is exceedingly apt to forget the motive, and remember only the



pain. The individual who would be a power for good, and would reform social life, must not let his subjects know that they are being reformed. If you tell a man he is an arrant knave, even though he be one, he will tell you that you lie.

Seneca has most wisely said: "The manner of saying or of doing anything goes a great way in the value of the thing itself. It was well said of him that called a good office that was done harshly and with an ill will, a stony piece of bread: it is necessary for him that is hungry to receive it, but it almost chokes a man in the going down."

Even fine gifts and attainments are of little worth if we have not the faculty of setting them forth agreeably and attractively. Says Locke: "Courage in an ill-bred man has the air, and escapes not the opinion of brutality; learning becomes pedantry, and wit buffoonery."

If a delicate and sensitive soul has found for us a fine way of doing a thing, and it has been called good by such souls ever since, let us be glad that it was discovered before our day, and lose no time in learning the formula and profiting by it; for if it is the right way to treat some one else, it is the way in which we ourselves would wish to be treated, and the law is for our protection as well as our restraint. There is always a best way of doing a thing, if it be to sweep a room. If we are willing to give much time and labor to the attaining of proficiency in handling a chisel or drawing a line, shall we not give as much to the mastery of those things which shall, in a great measure, make the success or failure of our lives?

Do you say: "But these are mere hollow forms, these rules of fashionable etiquette." I can only answer: even form is built upon reality, and all courtesy means love. Have we a higher law than love?

There is very little danger of the true lady or gentleman becoming a mere martinet, "a thing of shreds and patches"

of form and ceremony. The fragrance of the rose will always distinguish it from the French imitation, be it ever so clever. Mankind, which can not be long deceived by base metal, even with the guinea stamp, will also be sure to know the sound of pure gold when it rings.

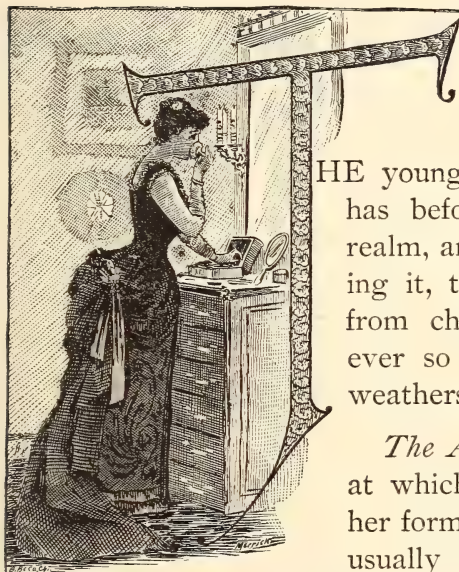
"What if the false gentleman almost bows the true out of the world?" says the philosopher. Real service will not lose its nobleness. All generosity is not merely French and sentimental; nor is it to be concealed that living blood and a passion of kindness does at last distinguish God's gentleman from Fashion's."

Place the matter in whatever light we will, we can not afford to ignore the rules of polite behavior. A subject which has engaged the attention of great men, philosophers and poets, from Bacon and Spencer down to Emerson, is certainly one deserving of attention. Edmund Burke, the great and eloquent writer on philosophy and politics has even asserted: "Manners are of more importance than laws. Upon these, in a great measure, the laws depend."

*Alice C. Ines.*



## ENTERING SOCIETY.



THE young lady just entering society has before her a vast, unexplored realm, and it is well, in reconnoitering it, to look for some slight aid from chart and compass, be they ever so inadequate to all sorts of weathers and atmospheres.

*The Age for a Début.*—The age at which a young lady may make her formal entrance into a society, is usually from seventeen to twenty.

The time is generally governed by her school duties, or the presence of older sisters yet unmarried.

A young lady should not attend parties and balls while engaged in educational pursuits. The proper serving of two such masters as learning and the gay world, is an utter impossibility, especially at the age of seventeen, when the fascinations of a ball possess charms that are never experienced in after years. Going to school is an old, well tried experience, going to a ball is a new and delightful one, and it is not hard to tell which would engross the entire thought of a young girl.

The one who has remained a student until twenty, and enters the dizzy whirl of society when heart and brain are

somewhat prepared for the ordeal, will, if she be wise, never cease to be thankful that she did not enter society at seventeen. This is especially true in this country where young girls go about so much without chaperons, and are allowed liberties which, in the old world, would be considered as flying in the face of Providence. We must say for American women that, as far as their honor is concerned, they will bear favorable comparison with those of any nation, and their morals are even better than the strictly watched French Mademoiselle. But since they are left so much to themselves, they need to be doubly armed with wisdom and common sense if they would escape those regrets and self-accusations over ill-timed and unconsidered remarks, which are the result of artlessness and an abundant flow of spirits.

“O well,” some one says, “we all have to learn by experience.” Very true, but sometimes we do not have to buy so much experience at a high price if we lay in a little caution to start with.

*The Formal Début.*—The mother who desires to make known to the social world that her daughter has passed from school-life to womanhood, usually invites to her house, in recognition of the event, such friends as she may wish to present her daughter to, as a future member of their circle. Before giving such a party, the mother and elder, unmarried sisters call, or leave their own and their father’s and brother’s cards with such people as they wish to invite.

*Invitations.*—The invitation is sent out about ten days in advance, and if sent by mail, an extra envelope covers the one to be kept neat and presentable. Where there are several young ladies in a family, they are addressed as “the Misses ———.” Each young gentleman receives a separate invitation.



The form is nearly always the same as that for a party, but when the special purpose of the entertainment is indicated, something like the following is used:

*Mr. and Mrs. W. H. Burwell,*  
*request the pleasure of*  
*presenting their eldest (or second, etc.,) daughter,*  
*Miss Augusta Gertrude,*  
*to*  
*Mr. and Mrs. W. B. Harley,*  
*on Thursday evening, May 8th, at half past eight o'clock.*  
*Dancing at eleven. No. 11 Burton Street.*

A method more in favor is to enclose the card of the lady with the invitation from her parents. Such invitations should be immediately answered, either accepting or declining.

*Other Formalities.*—Intimate friends may, if they wish, send flowers to a young lady on the day of her *début*, but it is not expected that they will do so.

During the reception of guests, the *débutante* stands at the left of her mother. Young gentlemen are introduced to her, but she is presented to her elders, and to ladies. As at any party or reception, guests do not linger for any lengthy remarks, but give place, as soon as possible, to others who are waiting to pay their respects.

When supper is announced, a brother escorts the young lady to the table, the father leading the way with the oldest or most distinguished lady present, and the mother coming last with the gentleman to be most honored. If there be no brother, the father takes in the young lady.

The gentleman who dances first with the *débutante* is usu-

ally selected by the mother from among her relatives or nearest friends.

No gentleman asks to dance twice with the young lady, though he may express his regret that the number who wish for that honor debars him from again soliciting the pleasure.

The young lady is generally present when her mother receives the visits which follow the party.

During the first season she does not pay formal calls alone, nor does she have a card of her own, her name being engraved beneath that of her mother.

She does not receive gentlemen visitors, without a chaperon, until her second season.

*The Son's Entrance.*—In this country no formality is observed on the entrance of the son into society. In England, if he belong to the upper class, the celebration of his twenty-first birth-day usually marks the time from which he is henceforth to be considered a man. But, as a general thing, he takes furtive peeps, of short duration, at the dizzy whirl from the vantage ground of school or college boyhood, and decides for himself how soon he shall care to enter the arena. If he have sisters, he begins earlier than otherwise.

*Some Words to the Débutante.*—In the first place, we are quite sure that you mean rightly. We are also sure that much will be forgiven you, but to be continually forgiving the most charming woman, is exceedingly wearing, unless a man be madly in love with her.

It is natural for young people, running over with fresh young life and spirits, who are blessed with the power of pleasing, to imagine that the world was created for their especial benefit; but after a time it is apt to be forced upon them that other people seem to think that they have a right to come in for a certain share of consideration; and, though the

very young man and woman have no desire or intention of slighting any one or stepping on anybody's toes, and "wish to goodness," people would just take them as they mean, people will not go on taking them as they mean. Outside of their own family circle, society has no opportunity of judging them except by their behavior. And though there are many charitable ones who are always wishing to give us the benefit of the doubt—Heaven bless them!—there are a very large number who have neither cultivated nor been born with that sort of a disposition.

Now, in the first place,—and we are speaking to young men as well as maidens—while we know you have all respect for the elderly, and must inwardly bow before those whose years and long experience, you see at a glance, have given them the wisdom which can only be acquired by time, do not neglect the outward manifestation of that respect which you have for them.

We do not mean by this simply the giving up of a seat to, or waiting upon the aged, but we mean the respectful attention in conversation, and the attempt to be entertaining and agreeable, which many young people of the present day seem to think only worth while when addressing some one of their own age, or of the opposite sex. This does not apply entirely to the treatment of the very aged; there are many middle-aged people who are well worth talking to, strange as the assertion may sound to certain young people.

It ought not to be necessary to write these words. It ought to be understood that for the elderly or middle-aged to give time or attention to those who, by reason of less education, character, and experience can scarcely interest like an older person, is a condescension to be met by the recipient with the best he can give.

But in some localities—we must say, not noted for their

culture or refinement—we have actually seen the fathers, mothers and older relatives snubbed and slighted to such a degree, that when some young man or maiden acknowledged their existence in a polite and decent manner, they accepted the fact as a phenomenal case of condescension.

It is natural that ordinary young people should prefer the society of those of their own age. Their pursuits, amusements and interests are apt to be on the same plane.

“When we go to a party,” say they, “we go for dancing and nonsense. We can not be expected to talk up to the grade of the elderly and wise. So we like those who feel the same way that we do, and are ready to take us as we are.” Very true, and very natural, and the “elderly and wise,” who expect you to be up to their “grade,” would be exceedingly unreasonable. They would not dream of engaging you in an ethical argument or a philosophical discussion, but they do expect that you will notice their presence and pass a few words with them. If you are in such haste to dance and talk with every young lady present, or, being a young lady, to attract the notice of every young gentleman present, that you forget common politeness to the mammas, papas and aunts, then society becomes too much of an intoxication for you to safely enjoy it, and you would better call upon a waiter or cha-  
peron to watch and remind you of the duties which you forget.

There are many places beside parties where the opportunity for conversation with elders should not only be embraced with pleasure, but should be sought for, by those who desire to be something other than frivolous or drearily commonplace young men and women. You cannot afford to slight one of the important factors of a liberal education. If one does not occasionally mingle with both old and young, he misses certain elements of a rounded culture, and a know-



ledge of mankind, both of which are necessary to success in the world.

*Acknowledging Courtesies.*—We wish we might impress upon all young people the importance of acknowledging favors conferred upon them by their elders. If a lady gives a tea or a lawn party for the express purpose of making the young men and maidens happy, the latter should not imagine that all obligations on their part end after they have lent the sunshine of their presence to the affair. Young ladies who have received such hospitalities should not forget to call upon their hostess, and young gentlemen should not only call, but occasionally place themselves at the disposal of the lady, as escort, supposing she may be in need of such a convenience. If the lady be cultured and morally fine, the youth or young man upon whom she is gracious enough to spend any time, may consider himself especially fortunate, for he will derive from her society that which will benefit him more than a two years experience with the thoughtless of his own age.

Nearly all the famous men of letters have owed much of their culture and knowledge of the world to a friendship with some educated woman older than themselves.

A certain old English lady who gave some of the most elegant balls of the London "season," to which she invited scores of young people, because she was fond of them, and of seeing them enjoy themselves, finally announced quietly, but in bitterness of spirit, that she had given her last ball. The young ladies and gentlemen who gladly flocked to her handsome drawing-rooms on festal occasions, never thought of calling upon her afterwards and she declined to be any longer a convenience to them.

*The "Horrid Man" Speaks.*—A correspondent of the New Orleans *Times-Democrat* says a few words which we sincerely

recommend to the consideration of all young ladies in their first season. If he writes the least particle bitterly, it is no doubt from the weariness of recent martyrdom, and we must forgive him for the sake of the good he is likely to do in thus putting the case plainly to those who have not the remotest intention of being cruel, but are only unconscious of the burden they impose. He says:

“Any good-natured and polite man is willing to devote ten minutes to each *débutante*; he is glad to dance with her, to walk a few minutes about the room with her, and contribute his share toward making her first season a success. But the average *débutante* has not graduated in tact and discernment. She loves dancing, and never wearies of revolving about the room with a real society man, instead of a school-girl partner. She keeps on and on until the poor partner, who has been at work all day, is nearly ready to drop. At last she stops, not from any consideration of her partner, but because the music ceases. Then begins a promenade. Again and again they make the tour of the room; again and again they pass the brother, who is supposed to be chaperoning her, or the mother, whose business it is to see that the daughter does not become an incubus, a ‘deadly old man of the sea,’ upon the unhappy gallant who took her out to dance. The brother pursues his own heiress, the maternal guardian makes no sign, and the girl has neither grace nor gumption enough to say, ‘And now take me to my mother.’

“So the music begins again, and so the weary young man totters off to the same treadmill measure, the same dreary promenade. By this time Rosafresca begins herself to be uncomfortable. She realizes a little that her cavalier may have in the room friends that he would like to see; she dimly comprehends that there are probably girls present who have entertained him at dinner and otherwise. She looks appeal-

ingly at the few men she knows, but they have observed the situation and have no intention whatever of being "stuck"—in the elegant phraseology used to describe the predicament—for the rest of the evening.

"Naivette and the pretty little current phrases have long since ceased to be amusing, and as the unsophisticated creature grows restive and inattentive, she loses all charm; but the martyrdom continues until the desperate cavalier invents an engagement, or exchanges with another unfortunate whom they meet in the endless promenade, or boldly inquires if she would like to sit down. Then, and not till then, is the chap-eron sought."

To the gentleman in such a dilemma as the foregoing, an easy way out would be to take the young lady to her chap-eron, whether she suggests it or not. This course is nothing more nor less than etiquette at any time.

*Lovingly Addressed to the Girls.*—Dear girls, we want to let you into a little secret—we know you wouldn't be a year or two behind the style for anything.—It is this: pertness, silliness and kittenish do-nothingness are actually, after receiving such wide popularity, going out. They are even now quite *passé* in the best circles, and it is thought, in a short time, they will only be seen among the lower and more ignorant classes. Good sense, thoughtfulness, and an aim in life, are becoming so fashionable that very soon to be without them will be decidedly behind the mode.

We saw recently, at a summer resort, several girls who were bound to be up with the times. They were nearly all pretty, handsomely dressed and attractive. They didn't talk four-fifths of the time about clothes, and, "isn't he just too lovely?" and, "I'm just dying for a box of caramels," and, "wasn't the floor just heavenly last night!" and,

"its no use talking, I can't go on this way, I didn't sit through one dance, you know." And they didn't look insufferably bored, like amateur Cleopatras, or condescendingly commanding, like embryo *de Medicis*, these girls of whom I speak; but they talked brightly and sensibly, with quite a sprinkling of original ideas, and without giggling much. They were on hand for tramps and excursions, but they didn't consider it "fussy" to take their rubbers or, if they were to go on the water, to provide themselves with wraps. They danced about half the time, and were not averse to conversation between the numbers. They had a certain self-reliant air that, while it was not so manifest as to repel the little helpful gallantries of the gentleman, still impressed the latter with the idea that they were extending these courtesies to women, and not to kittens or canary birds.

They dressed in good taste, were decidedly in good company, could set the table for a clam-bake, or wash the dishes afterward, and nearly all, when at home, earned their own living, or helped to manage the work of the household. Those who were not helpful in some way, had an aim in life and were training themselves to be helpful, either in the useful or fine arts.

Another important point is that all the gentlemen for whose opinion any cultured, sensible girl cares, seem to be decidedly favorable to the new fashion, and it is to be hoped that those who have not hitherto been partial to it, will be influenced by the gentler sex to adopt certain modifications of the mode, which will, without doubt, add to their attractions and power in a large degree.

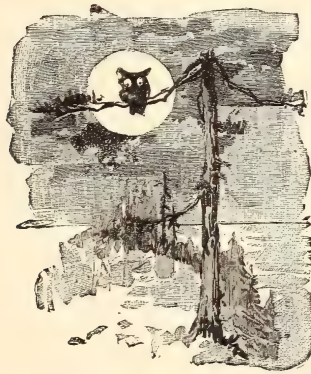
Society and the world are what the women make them. Dear girls, can we drift idly on in the face of such responsibility? Can we rail at the falseness, the foolishness, the frivolity and wickedness of the times, if by our own shallow, inactive,



unthinking lives, we have helped to bring about these things? Protest as you will, the weak, characterless woman is more often the mother of a vicious son than of one who only repeats her vapidness in harmless ways.

None of us can afford to be a clog upon the wheels of progress. The world is going forward, let us go with it; every day we are given more chances to help it along. If our services are beginning to achieve the proud dignity of being recognized, let us make them more perfect, and fit for the great work in which they have been found worthy to take a part.

"What," says Emerson, "is civilization? I answer, the power of good women."



## IN PUBLIC PLACES.



SINCE in all public places we are more or less subjected to criticism from strangers, it is important that at such times we should be especially mindful of our behavior. Some people in their conduct instinctively consider the fitness of things; others by their good-natured confidence in the forbearance of all humanity, expect always to be excused as they pardon others; and a considerable number are so selfish, or desirous of attracting attention at any cost, that they trample on all the proprieties with the utmost abandon.

While the following suggestions may in no way add to the stock of information possessed by many, they may serve to freshen in the memory certain things which are sometimes allowed to be forgotten.

*In Church.*—If possible, be in your seat before the service begins.

If you are a stranger, wait in the vestibule until some one comes to show you to a seat.

A gentleman accompanying a lady may walk up the aisle by her side, or slightly preceding her, allowing her to enter the pew first.

When a lady comes to a pew in which gentlemen are already seated, they generally arise and step into the aisle to allow her to enter. This is not obligatory, especially when the service has begun, as in this case the late comer would much rather slip in quietly, than create the extra disturbance of two or three gentlemen leaving their seats to admit her.

Respect for the time, the place, and other worshippers, should be incentive enough to preserve the utmost silence and gravity of behavior. Whispering, laughing or staring is not only ill-bred, but irreverent. Noises of the feet, hands, mouth or throat should be carefully avoided. Some people nervously tap a book with their fingers, or the woodwork with their feet. If they are so absent-minded or fidgety as to thus annoy other people, they ought to forego even the consolation of divine worship in public until they have cured themselves of these habits. Neither has any one a right to bring small children, whose pranks or uneasiness will take attention from the sermon. Besides being an annoyance to others, it is a cruelty to the innocents.

A lady who finds it necessary to use a fan, should not sway it at arm's length, but should try and confine the benefit of it to herself. Sometimes, delicate people, or those who do not look frail, but are very susceptible to colds, are much annoyed by draughts of this sort striking the ear or the back of the neck. A fan can be used so as not to spread dismay for several feet around. If it can not, the owner, if unable to do without it, would better leave the place than stay to annoy others. The noisy fan which clatters, or shuts with a rasping sound, is also a nuisance which should be abated.

A person should not leave church during the service except in cases of emergency.

It is polite to see that visitors are provided with books. If the service is strange to them, or they have not understood the

page, the place should be found for them. If there is but one book, it is proper to offer to share it with a stranger.

If very late, one should take a pew as near as possible to the door.

Books or fans passed in church are accepted or refused with a silent motion of the head.

When visiting a church of a different belief from your own, conform as far as possible to the observances, such as rising or sitting. No matter how grotesque some of the forms may seem, you should not allow a smile or contemptuous look to indicate your impressions to the worshippers. That which is precious or uplifting to any human soul is worthy of your respect.

A Protestant gentleman accompanying a Roman Catholic lady to her own church may offer to her the holy water with his ungloved right hand; this, however, is not obligatory.

When sight-seeing, or visiting a church for the mere purpose of viewing its interior or works of art, one should, if possible, choose a time when no services are being held. If, in such a case, scattered worshippers are found at their devotions, the visitor should move quietly about and speak in whispers. The conduct of some English and American travelers in cathedrals abroad has been sufficiently outrageous to justify the custodians of such places in closing their doors against all tourists if they choose to do so.

*In the Studio.*—Do not handle anything in an artist's studio. If you take up a bit of drapery, you may disarrange folds that he has spent hours in adjusting for a study. The canvas which you handle may not be dry, and some serious accident may be the result. The canvas turned to the wall may be in that position for some certain reason, and you have no more



right to turn it around, than you have to examine the private notes of an author, or the diary of a physician.

Never take a small child into a studio. If it does not do any mischief, it will keep the artist in a constant fever of apprehension. A dog should be left at home also.

A visitor should not stand long watching an artist at work. Some people of nervous temperament are unable to paint at all under such circumstances.

Do not make a long visit, especially if you find the artist at work. Some things can only be painted in a certain light, and he must make use of every minute. The time which he sets apart to devote to his palette and canvas is golden to him, and unless he assures you positively that you are not interrupting him, either make a very short call, or ascertain at what time he usually stops work, and visit him then.

Do not ask his prices unless you intend to become a purchaser. If the amount named is higher than you wish to pay, you may state what you can give, when it is optional for the artist to accept or refuse. Some people prefer to get the artist's price through a third person, and trust the entire transaction to the latter, as being a more delicate method; but the artist certainly paints his pictures to sell, and there can be no objection to the first proceeding, if politely conducted by the purchaser.

If you have not been invited by the artist, do not visit his studio, except on business.

Extravagant admiration or severe criticism is in bad taste, and to endeavor to talk much about any picture in a learned way, when you are not learned, is only to subject yourself to the ridicule of the artist and all who may chance to hear. If the statue or painting pleases you, the sculptor or painter will

be glad to hear it in a few well chosen words, for no one is entirely insensible to the appreciation of others.

*In the Art Gallery.*—All that has been said of conduct in the studio will apply equally well in the public exhibition room or gallery, with perhaps a few additional hints. Do not talk or laugh loudly, or in any way draw attention to yourself. If you know a great deal about pictures it is the wiser course not to make such a display of it as to draw the attention of strangers to the fact. Instead of thanking you for the information, they will be more likely to accuse you of egotism, and the desire to impress them. A friend or two may be glad to hear what you have to say, and your remarks should be in low tones, and addressed only to them.

The following from *Punch* will describe how a certain class of people make themselves ridiculous:

“Male dilettant, No. 1 (making a telescope of his hand).—What I like so much is that—er—er—.

Ditto, No. 2 (with his nose almost touching the canvas).—I know what you mean—that broad—er—.

Female dilettant, No. 1 (waving her hand gently from right to left).—Precisely. That sort of—er—of—er—of—er—.

Ditto, No. 2.—Just so. That general sort of—er—of—er—.

Ditto, No. 3.—Oh, yes! quite too lovely!—that particular kind of—er—of—er—.”

Never ridicule or make caustic remarks about a work, loud enough to be heard by those around you. If you do not happen to know the artist, he may be very near you, and you will not only appear ill-bred, but may wound his feelings in a brutal manner.

Do not pass before a person who is viewing a picture, or if you are obliged to do so, apologize. Do not touch the canvas, or point with canes or umbrellas. So much damage has been

done with these articles, that in most public galleries they are not now allowed to be taken inside.

The author of a recent book on art says: "Are we to remove our hats in a public gallery? We are not obliged to; and, yet, it is better and more polite to do so. We should remove them out of respect to the ladies who may be present, and to facilitate the view of persons who may be behind us. And, again, when we come into the presence of a work that has caused a great man months, and even years, of hard labor and anxious thought, why should we not uncover?"

*In the Hotel.*—In so public a place as a hotel parlor, a lady will be careful not to draw the attention of strangers to herself, by loud laughing, talking, or any conspicuous conduct. She will never sit down to the piano, and put an end to all conversation, unless she is sure that she is a good enough performer to give real pleasure even to the fastidious. For professional pianists or singers to give a few exhibitions of their talents and skill, is a graceful compliment to those present, and such music is always listened to with pleasure; but the mediocre player who bangs the instrument in season and out of season, however worthy her motives, is apt to draw unfavorable comment to herself.

Any sort of boisterous conduct in the corridors, especially at night after guests have retired, is ill-bred and selfish in the extreme.

Ladies should beware of asking questions of strange gentlemen in hotel parlors. Sometimes that which carries the outward semblance of a gentleman is something altogether different from what it seems. Ring for the clerk or some *attaché* of the house, and get the desired information from those whose duty it is to give it.

When a lady is obliged to receive gentlemen callers in the



reception-room of a hotel, they will rise at her entrance, the same as in a private drawing-room, but will shorten their



IN THE RECEPTION-ROOM.

visits in so public a place. Of course, neither ladies nor gentlemen will indulge in loud conversation or boisterous laughter in an apartment where the public have free access.

*At Fairs and Festivals.*—A gentleman on entering a charity fair or festival, will remove his hat, as he is to be in



the presence of ladies. It is not polite to make comments on the prices or the articles exposed for sale. Take them at the sum asked or leave them alone.

The lady having a table should not descend to coaxing or wheedling people to buy, even for sweet charity's sake. Those who can sometimes very illy afford the outlay will purchase to avoid the attention which is being drawn to them, or the appearance of stinginess in the eyes of others. Neither should a lady resort to the still more beggarly scheme of retaining the change, when more than the price of the article is received. If the purchaser wishes to give, it must not be on compulsion, as he has a perfect right to choose the manner in which he shall bestow his charity. The well-bred person will not be guilty of loud talking or laughing, or conspicuous flirting in so public a place.

*At the Opera or Theatre.*—By all means try to be in your seat before the performance begins. If you come late you make a portion of the audience lose some of the entertainment by having to pass before them, and by the noise and confusion necessary in settling yourself.

Gentlemen having occasion to pass before ladies, should do so with their faces toward them, never turning their backs, and always apologizing for disturbing them.

In entering the auditorium the lady and gentleman pass up the aisle side by side, unless the passageway is narrow or crowded, in which case the latter precedes his companion. In coming out, the gentleman always goes first.

Do not talk, whisper or laugh, while others are quietly listening. It is an indignity to both audience and performers, and could such an offender be conscious of the bottled up wrath which is ready to be poured on his head, he might possibly desist. However, it is doubtful if he would. An indi-

vidual who is willing to interfere with the comfort of five hundred people, is perhaps so callous as to be beyond anything but the persuasion of force. The Press has lifted up its voice, and Theodore Thomas, a short time since, administered a well-timed and stinging rebuke to the wealthy occupants of a box, who were by their chatter disturbing both performers and audience. In this he was encouraged and supported, not only by those present, but by all the "noble army of martyrs," who have suffered under such inflictions.

Other individuals who are positive thorns in the flesh to sensitive people, are the ones who eat candy audibly, break peanut shells, rattle papers or programmes, put their feet against their neighbors' chairs, or contrive to rustle about in their seats, just when a low or delicate passage requires the utmost silence and attention.

What is said of the fan in church manners is also quite as applicable in the lecture room or theatre. Be careful not to make so innocent a thing an instrument of torture to others.

The gentleman who escorts a lady should by no means leave her side between acts or at any other time during the performance; neither should he give up his seat to a lady who happens to be without one, as his first duty is to his companion. In cases where the audience come by invitation, such as college commencements, or complimentary performances, and no reserved seats are to be obtained, a gentleman may give his seat to a lady friend, especially if she be an elderly person, after first asking permission of the lady who accompanies him.

Applause is perfectly right, and should not be withheld from the performer who deserves it. Public speakers, singers, musicians and actors have no other means of knowing whether they please, and are sure to do all the better for a little encouragement. We once heard a performer say: "I'm

sure I didn't do well at all to-night. It was such a cold house; hardly a hand from beginning to end."

Do not take small children to the opera house. We love the dear little people anywhere better than there. But when we are carried up to sublime heights by Shakespeare's immortal words, or float in upper air with tender strains of wondrous Chopin, and are suddenly dumped down to earth by the innocent prattle or discordant cry of an infant, we don't feel just as we ought to toward the infant for about a minute; and the rest of the time our resentment is transferred from the innocent to the parent or guardian, who should have known better than to have deliberately taken the chances of disturbing a whole audience.

Never stand up, and put on an overcoat or wrap, or leave before the performance is over, unless in cases of absolute necessity. Most people wish to hear the end of a play or piece of music just as much as the last page or two of an interesting book. If you do not, you have no right to deprive others of the privilege.

*Dress at the Opera.*—A lady should not appear in full dress, except when occupying a box. Heretofore the rule has also applied to gentlemen, but as American theatres are now built with so few boxes, the fashion seems to be gaining ground for gentlemen, on very stylish occasions, to come in evening dress. The ladies accompanying them, wear handsome visiting or reception dresses, flowers, and small white or delicately tinted opera bonnets. Ladies should never wear large hats, or any kind of towering head-gear at a public entertainment. They have no right to obstruct the view of those behind them, and if they persist in so doing, should not feel aggrieved if they are requested to remove the objectionable piece of millinery.

A lady ought to consider it her duty to brighten a sombre garb with a ribbon or knot of flowers. If natural blossoms are not convenient, some of the artificials are pretty enough to come very near nature.

Light shades of gloves may be worn, but white ones are not just now admissible.

*Duties of the Escort.*—A gentleman, when wishing to ask a lady for her company to any place of amusement, should send a note of invitation at least a day in advance; and the lady should answer at once, either accepting or declining. It is customary for the gentleman to ask permission to call the next evening, which should be granted, or if a previous engagement interferes, an evening should be named upon which he can call.

If full dress is to be worn, the gentleman calls for the lady in a carriage. If in the ordinary street, or visiting costume, it is entirely permissible to take advantage of the street cars or any public conveyance, or even to walk if the distance be short. Of course, in case of a storm, the gentleman should provide a close carriage. Ladies who are understood as expecting the luxury of a carriage on all occasions, will be likely to find their invitations to the public amusements steadily on the decline, unless, indeed, they possess an unusual number of wealthy admirers.

Many gentlemen who would enjoy the company of their lady friends at such places, are obliged to forego the pleasure, when to the price of a ticket is added the florist and liveryman's bill; therefore, ladies who make the carriage fashionable, must also expect to make staying at home fashionable among those who rely on their gentleman friends for escorts.



*In Street Car and Omnibus* — In any public vehicle, try to take up as little room as possible. If you are a lady, do not spread out your draperies, and at the same time allow some one to stand. Do not pile up the seat or floor with parcels or extend your umbrella or parasol at an angle to trip up unwary passengers. If you are a gentleman, do not stretch your feet across the aisle, or expectorate. There is no necessity for the latter disgusting performance unless you are an invalid or an inveterate tobacco chewer. For one there may be pity, for the other there is only loathing.

Do not get into heated discussions, and, above all things, do not use profane language.

*Swearing.*—The great revivalist, the Rev. Sam. Jones, in his sermon to men at the exposition building in Cincinnati, January 22, said: "Swearing in its fearful influence permeates your system, and when the cancer breaks out on your tongue it is in your system from head to foot, and, if you stop it there, it will break out on your *hand*, and you will go and steal something. I often think of the grandmother of little Willie. She sat in a car behind two men who were spitting out their vile oaths. The old lady pressed the ends of her thumbs into little Willie's ears until he would stand it no longer. She then ran around in front of the men, placing herself between them and Willie, and pleaded, 'Oh! gentlemen, please quit; my little grandson won't let me hold my thumbs in his ears any longer, and I would not have him hear those oaths for all the world.'"

It is the height of ill-manners and bad raising to sit among strangers and pour out profanity into their ears. I tell you, men, if you swear, you lack just that much of being a gentle-

man. Boys let us assert our manhood and our sense to the God that made us, and let us say: 'I have sworn my last oath.'"

*Where may We Keep on Hats?*—At garden parties, and at all assemblies held in the open air, or in corridors where there are strong draughts, gentlemen may wear their hats. In the latter instance, when in the presence of ladies, gentlemen will offer some explanation, and ask permission to retain their hats, but ladies will sometimes request the latter to resume their hats where there is danger of catching cold, as at the door of a carriage or the *foyer* of an opera house on a cold evening.

*Where can We Smoke?*—In any place where we are not inconveniencing others, injuring dainty surroundings, or profaning sacred ground; most assuredly not on the crowded deck of a ferry, steamer, hotel piazza, or in any place where ladies may resort. Some people are very disagreeably affected by tobacco smoke, and no well-bred man will for a mere selfish gratification destroy the comfort of others.

*The Fatal Banana Peel.*—Do not eat fruit on the public promenade, especially if you are so careless as to throw the peel on the sidewalk. One would scarcely like to consider himself responsible for broken bones or a lameness for life, yet he is liable to be so every time he throws a bit of fruit skin where people walk.

*True Politeness.*—The truly polite person will answer kindly all proper questions addressed to him in a respectful manner, wherever he may be. People asking for information take for granted that you are a gentleman, and as they pay you this compliment, you should not lead them to believe otherwise.

Some men seem to think they have a perfect right to kick a newsboy if he asks them to buy a paper, or growl at a

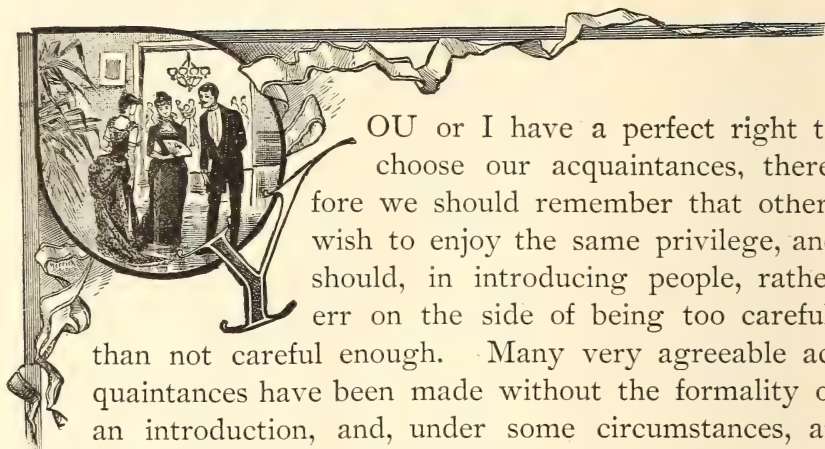
little fruit vender for presuming to present her wares. The true gentleman finds it just as easy to speak politely, and a great deal more conducive to self-respect. The man who swears at a bootblack, instead of making himself one inch



THE TRUE GENTLEMAN.

taller by the performance, only belittles himself in the estimation of all whose opinion is worth considering.

## INTRODUCTIONS.



YOU or I have a perfect right to choose our acquaintances, therefore we should remember that others wish to enjoy the same privilege, and should, in introducing people, rather err on the side of being too careful, than not careful enough. Many very agreeable acquaintances have been made without the formality of an introduction, and, under some circumstances, an acquaintance begun in this way is not an improper one. A formal introduction may be called a gateway to the beginning of a long and agreeable friendship, while the "picked up" acquaintance may be justly styled a "short cut" to a friendship, equally pleasant.

*Social Endorsement.*—It should be borne in mind that in introducing a person, we in some degree assume the responsibility of a social endorsement of the one presented, and may involve ourselves in the unpleasantness of afterwards finding that one of the two, not desiring the acquaintance, has seen fit to "cut" the other, thereby bringing upon ourselves the displeasure of both parties. It is always best, when practicable, to settle the point beforehand, by enquiring if the introduction will be mutually agreeable. When this precaution is impossible, a reasonable amount of good judgment and common sense will usually enable the introducer to discriminate in assuming the responsibility of the introduction.



*Under Your Friend's Roof.*—It is generally understood in the best society that any one we may meet at the house of a friend, whether it be at a dinner, evening party, or simply making a social call, is entitled to our respectful consideration. The fact that our friend receives the person under his or her roof ought to be sufficient guaranty of the respectability of the individual. Under such circumstances we may always address our fellow guests without the formality of an introduction. Indeed, such introductions are considered in many of the highest circles, especially in England, as quite unnecessary.

*Usage.*—In America, however, where society is cosmopolitan, and often made up of many different elements, and where it seldom happens that people who are brought together are all versed in the same social code, it has been found more conducive to the ease of all concerned for the hostess to introduce her callers or party guests to each other. Many ladies who are leaders in society, and who are recognized as authority in these matters, always insist on going through this formality—books of etiquette to the contrary.

If, however, this ceremony is omitted, a well-bred person will always respond to the polite advances of his fellow guest, or, if need be, make such advances himself. Any other course is a pronounced discourtesy to one's host or hostess.

*A Deaf and Dumb Guest.*—Mrs. Sherwood relates the following anecdote, which will illustrate a case in point:

“‘Pray can you tell me who the pianist is?’ said a leader of society to a young girl near her, at a private concert. The young lady looked distressed, blushed and did not answer. Having seen a deaf-mute in the room whom she knew, the speaker concluded that this young lady belonged to that class of persons, and was very much surprised when, later, the hostess brought up this silent personage and introduced her.

‘I could not speak to you before, because I had not been introduced,—but the pianist is Mr. Mills,’ remarked this punctilious person.

‘I, however, could speak to you, although we had not been formally presented. The roof was a sufficient guaranty of your respectability, and I thought from your not answering that you were deaf and dumb,’ said the lady.”

The narrator adds: “The rebuke was deserved. Common sense must interpret etiquette; ‘nice customs courtesy to great kings.’ Society depends upon its social soothsayers for all that is good in it. A disagreeable woman can always find reasons enough for being formal and chilling; a fine-tempered woman can always find reasons enough for being agreeable. A woman would rather be a benediction than a curse, one would think.”

*The Acquaintance Not Necessarily Continued.*—We may sometimes have special reasons for not wishing to continue an acquaintance begun under the roof of a friend. When this is the case, we are under no obligation to bow to the person thus met, and the fact of having been introduced makes no difference, as we should in either case have spoken politely to the person while in our friend’s home. Even our greatest enemy, if he be guest of our friend, should be thus treated, if we do not recognize him ten minutes afterwards, when once outside the door. We have no right to bring any disturbing element into the social atmosphere of our friend’s home.

Persons who have been introduced at a public place are not obliged to recognize each other afterwards. Nevertheless a mere formal bow of recognition encourages no further familiarity, and, unless some very good reason for its omission exists, is never neglected by well-bred people. When there is such a reason, a lady or gentleman will rather avoid than openly “cut ” an undesirable acquaintance.

*The Benefit of the Doubt.*—Sometimes a lady who is a great deal in society may not remember the faces of all whom she casually meets, and for this reason may fail to recognize some persons on the street. No one more keenly regrets the occurrence than the unfortunate possessor of a bad memory, who is thereby led into the omission of a civility which it was not her intention to neglect. Those engaged in mental occupations, notably literary people, are most prone to this social forgetfulness, and charitable people will always give them the benefit of the doubt, rather than attribute to the omission a desire to “cut.”

*The Cut Direct.*—One should have exceedingly good reasons for inflicting the “cut” direct, unless the person slighted is decidedly objectionable in character or manners, or is so ill-bred as to presume on the slightest civility. A bow of recognition costs very little, and a lady or gentleman with true Christian kindness will always respond to this courtesy; nor will he or she, whose social standing is established, feel that it is possible to be compromised by the mere return of a polite recognition. The incident related of George Washington, who would not allow himself to be outdone in politeness by his colored servants, is not true alone of this high-bred gentleman and illustrious American, but finds a parallel in many men of these later, so-called, degenerate days, notably in the case of a resident of Cleveland, Ohio, who, living in princely style on Euclid avenue, and having much on his mind, as most modern Americans have, still, never forgets the polite salutation to his servants, whether in the house or upon the street. If in the latter place, he never neglects to raise his hat. It is the comment of his friends and neighbors that this man has the best trained and most polite servants anywhere to be found. The reason may perhaps be traced to the example set before

them by this modern Chesterfield, for, as Pope says: "All manners take a tincture from our own."

Of such a man it may be well said:

"The gen'ral voice  
Sounds him, for courtesy, behaviour, language,  
And every fair demeanour, an example :  
Titles of honour add not to his worth,  
Who is himself an honour to his title."

Because the person slighted happens to stand upon a somewhat lower social plane; and the other wishes to establish a reputation for exclusiveness, is no excuse whatever for a deliberate "cut." A true heart and a broad, generous, Christian character are above anything savoring of intentional snubbing.

If, however, a lady desires exclusiveness, for some good reason, perhaps from diffidence, an over sensitive nature, one that does not readily adapt itself to different dispositions, or, as it often happens, from a lack of time to cultivate new acquaintances, her friends should remember this in introducing others to her, and should respect her privacy by not thrusting people upon her. But where this manner is affected for the mere name of being exclusive, it is nothing more or less than snobbishness of the worst sort. It is direct evidence of a very slippery social footing. Gurowski, in his book on America, declares that snobbishness is a peculiarity of the fashionable set in America, because they do not know where they stand. This gentleman doubtless did not mean to confine his remarks strictly to America. The *parvenu* is to be found in every country under the sun, and the *parvenu* is always a snob. Thackeray says: "Snobs are known and recognized throughout an Empire, on which, I am given to understand, the sun never sets." And again: "An immense percentage of snobs,



I believe, is to be found in every rank of this mortal life.  
\* \* \* First the world was made: then, as a matter of course, snobs."

*A Stony Stare.*—The "cut" direct is understood to be a prolonged stare without recognition, and, if justifiable at all, can only be so when the extremely rude or presuming manners of the person "cut" necessitates extreme measures, or, as the surgeons say, "heroic treatment," and a stinging rebuff is imperative. Some people will not take a hint. When this is the case the other alternative is in order. The necessity for such measures, however, may not occur more than once in a life-time, for a persistent avoidance will generally accomplish the same object, and is always the better course of the two.

*Which Shall Bow First.*—It has been customary until within a few years for a lady to always recognize a gentleman first, but it is now generally conceded that the one who first sees the other may immediately bow, whether it be the gentleman or the lady. This seems a sensible view to take of the matter. The only exception to be made would be in the case of a bow after the first meeting. In such an instance the gentleman would always prefer to wait to be recognized, as it is the lady's privilege to determine whether or not the acquaintance shall continue.

*Stopping to Talk in the Street.*—If, while walking with a friend, you meet another and wish to stop a few minutes to converse, it is not necessary to introduce the two, if they are strangers to each other; but when you part, the friend accompanying you bows to the one leaving.

*Introduce Yourself.*—If, when you enter a drawing-room, you find that you are not recognized, introduce yourself immediately. It sometimes happens that members of the

family you have not met may be the only ones present; in which case you should make yourself known to them, in the absence of those who can introduce you.

*Shaking Hands.*—A young lady, when introduced to a gentleman, bows but does not extend her hand. A married lady may use her own judgment in the matter. If the person introduced is a friend of some member of the family, or is presented by a friend, and she wishes to give the stranger a cordial welcome, a lady should undoubtedly extend her hand as evidence of her pleasure at the meeting.

A stiff, cold manner, upon being introduced, is much to be avoided, as a stranger will sometimes become so prejudiced against the possessor of such an exterior that no amount of thaw, or after glow, will ever efface the disagreeable impression first formed. Why encase yourself in an armor of ice that chills the atmosphere for several feet around you! Your friend or acquaintance, in introducing a lady or gentleman, has not meant to affront, but rather to compliment you. If you are so suspicious as to imagine that the stranger may be a thief or a disreputable character in disguise, you would better mingle no more in society, but go into a cave, or enter a convent at once. If, however, you mean to live with your fellow-creatures here below, always think the best you possibly can of them, until you are convinced and obliged to believe the contrary. Erasmus, in a letter to the pope, has beautifully said, in speaking of judging one's neighbor: "Let him put on Christian charity, which is severe enough when severity is needed."

A kindly heart will feel that we are members of one great family, and that friendliness, not antagonism, should always be the first impulse. Among the beautiful teachings of the Master, this fact was most strongly emphasized, especially when He answered the question: "Who is my neighbor?"

Should you discover that you have been imposed upon—for wolves do sometimes masquerade in sheep's clothing—you will have nothing to regret, if you have shown yourself a gentleman or a lady. You will certainly have much to regret, if your chilling demeanor has driven away one who might have been a valued friend.

And who can estimate his influence? Emerson has said every man is an oracle to somebody, and again: "Who shall set a limit to the influence of a human being?" In a two minutes' talk you may be able to turn the current of a life. Suppose the person to be incongenial and not to your liking, is it not worth the sacrifice to have perhaps sown a good seed where one had never fallen before?

*Too Effusive.*—On the other hand, effusiveness is not only in bad taste, but immediately leads the recipient to suspect its genuineness. "Those are generally good at flattering, who are good for nothing else," says South.

An overwhelming or patronizing manner is disgusting to any one except a toady, or one so unsophisticated that he doesn't know when he is patronized.

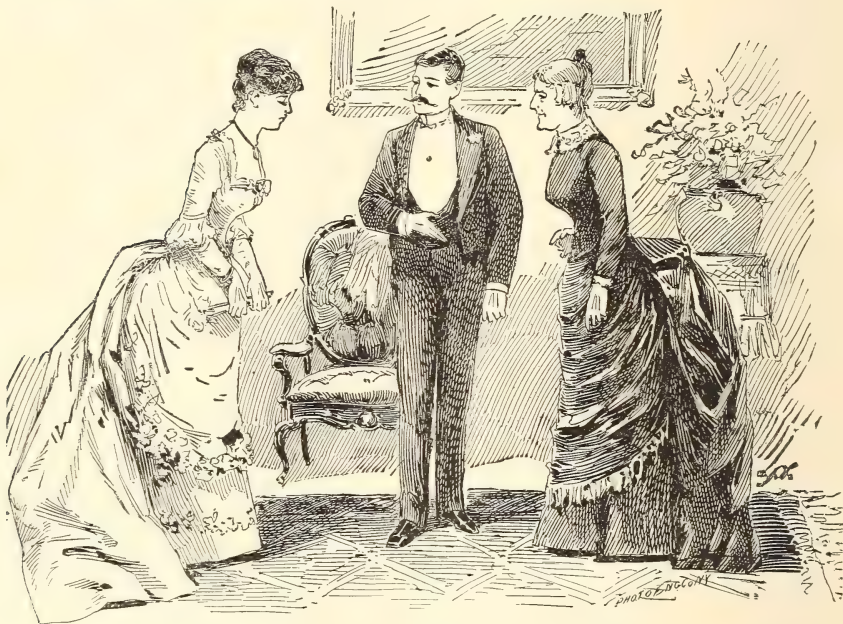
Upon receiving an introduction, good manners consist in striking the happy medium between these extremes. If one can be gracious without being gushing, kind without being patronizing, and dignified without being chilling, he has indeed found the *juste milieu* (the golden mean); and, says Lord Chesterfield: "A man's good-breeding is the best security against other people's ill manners."

*Introducing a Gentleman to a Lady.*—It is always best to obtain the consent of a lady before introducing to her a gentleman, and no one should be introduced into the house of a friend, unless permission has first been granted.

If a person asks you to introduce him to another, and, above

all, if the former be a gentleman and the latter a lady, you should ascertain if the introduction will be agreeable, and if you find that it is not, you should decline on the ground that you are not sufficiently intimate to take that liberty.

*The Form of Introduction.*—The gentleman is presented to the lady with some such words as these: “Mrs. B, allow me to introduce Mr. A;” or, “Mrs. B, Mr. A wishes to be presented to you.” After both have bowed, Mr. A should acknowledge the honor in any polite remark which his good-breeding or gallantry may suggest.



*Between Ladies.*—In introducing two ladies, the younger should be presented to the elder, the inferior in social position to the superior.

In America, a lady's social rank is not altogether gauged by her husband's. Sometimes a Mrs. X, whose husband is in no



way distinguished, or a Mrs. Y, who is a widow, or a Miss Z, who has never been married, may, by virtue of her elegant manners or exceptional gifts and attainments, reign a society queen over the wife of Senator M or General Q. That society may be justly called the most elegant and cultured, which ranks its members according to their minds, souls, and social graces, rather than the accident of wealth or birth.

*The Chaperon.*—It is quite proper in a ballroom for a chaperon to ask young men if they will be introduced to her charge, and also if they wish to dance with her, as the young lady after the introduction naturally expects such an invitation, and its omission may appear an intentional slight. Ballroom introductions are supposed to indicate a desire on the part of the gentleman to show the lady some little attention.

*Good Intentions Respected.*—If a lady wishes to introduce one gentleman to another, she should not meet with indifference from either one. If a lady has brought together two people who are distasteful to each other, she has, either through a want of tact or lack of knowledge of the true state of affairs, made the mistake; and while men undoubtedly have a perfect right to be exclusive as to their acquaintances, they should remember that they possess so many more ways of knowing facts that may reflect on a gentleman than women do, that the lady's mistake must be laid to a pardonable ignorance, rather than anything else; and a true gentleman would prefer to submit to a personal annoyance rather than subject a lady to mortification of any sort.

*Introducing Relatives.*—A mother always introduces her son or daughter, a husband his wife, or a wife her husband, without asking permission. In introducing members of your family, be sure not only to specify the relationship but to mention the name, for, if one of the parties be married, the

name can only be guessed at, as, for instance, if a married lady were to say: "This is my brother Harry," or "my sister Charlotte." We once knew something of a wag, who, on such an occasion, when something like the latter form was used, responded: "Happy to meet you, sister."

*Bestowing Titles.*—Always give a man his appropriate title. If you are introducing a clergyman, say "the Rev. Mr. Gray; if a doctor of divinity, "the Rev. Dr. Gray. If he is a member of Congress, he should be called "Honorable," and the branch of Congress to which he belongs, specified.

In introducing the President, we say "Mr. President," but his wife, were she introducing him, would say, "the President." A lady, in introducing her husband, should always give him his proper title. Some ladies do not do this, thinking it savors of ostentation, but there are good and sufficient reasons for so doing, else it would not have become usage. Mrs. Grant, with her usual modesty, could not bring herself to call her distinguished husband anything but simply, Mr. Grant, but no one even thought of considering it in her case the slightest breach of etiquette.

*Tact of the Introducer.*—It will sometimes break the ice between two people and start a subject for conversation if the introducer will add something to the mere form of introduction, as, for instance: "This is Mr. Bromley, whose picture you have so often seen," or, "Miss Murdoch, whose book, 'Summer Saunterings,' you liked so well." If the persons are not noted in any way, but have come from some other place, the mere fact of mentioning that Miss Burney is from St. Paul, or Mr. Erskine from Washington, may immediately suggest topics of conversation, and bridge over what else might have been an awkward silence. Some people are blessed with a ready wit and infinite tact, and can always find

something to say upon being introduced, while others, who are often very bright and intellectual, go down into the depths of misery and humiliation, while casting about for something with which to begin the conversation. To such, a little help in this way is a positive boon, and to even the ready-witted, an aid which never comes amiss. The poet Cowper has well said:

“Our sensibilities are so acute,  
The fear of being silent makes us mute.”

*Obligatory Introductions.*—The friend who is visiting at your house must be introduced to all callers, and the latter, if courteous, will pay the visitor any little attentions which may lie in their power.

*Among Gentlemen.*—In introducing one gentleman to another, the younger should be presented to the elder, the inferior in social position to the superior. For instance, if you wished to introduce your friend who is unknown to the poet Whittier, you would say: “Mr. Whittier, permit me to introduce Mr. Brown,” or, “Senator Brownell, this is my friend Mr. Gray.” The person introduced in such instances must wait for the elder or superior to extend his hand, and never take the initiative himself. Hand-shaking, upon being introduced, is quite the common usage among gentlemen; but one should not immediately feel snubbed if this ceremony is omitted, as some men have the peculiarity of never, except on rare occasions, extending a hand to strangers.

A gentleman is always deferential to his elders, and, other things being equal, a young gentleman will never omit to raise his hat or give up his seat in a street car to a friend whose age entitles him to this consideration. In many ways the aged man deserves the same deference from the young man, that the latter would pay to a lady. Nothing is so true an indication of good or bad manners in the young person of

either sex as his or her conduct toward the aged. In these days, which might be called the youth's decadence, when, as Henry James, jr., declares, "the little boys kick your shins, and the little girls offer to slap your face," there is danger of a growing laxity in one of the first principles of good manners, a proper deference to age. While moderation and good sense will teach us to steer aside from the severe code of our grandfathers, when the youth were crushed into perpetual silence in the presence of their elders, and boys were flogged for forgetting to raise their hats to an unknown man who happened to pass, there is still cause for apprehension, not only for the manners but the morals of a people who take too violent a rebound in the other direction."

*Introductions for Business Purposes.*—Suppose a man is introduced by another, who says: "This is Mr. Belford, whom I think you can rely on to do the carpenter work of which you spoke;" you would not in such an instance extend your hand, as the man has not presented to you one whom he wishes you to consider a friend, but merely a workman whose relations to you will be simply of a business character. The carpenter may be equal to you in breeding and attainments, and under different circumstances, if introduced to you as a claimant for your social recognition, should be met with a hand-shake and the same consideration you would extend to any gentleman.

Suppose the person is a candidate for the position of your private secretary, confidential clerk, or, perhaps, a possible partner, your attitude toward him would be different from that of the former case. You are likely to be brought into close business relations with him, to exchange certain confidences, and, in some degree, to consider him as a personal friend; therefore he is entitled to your hand and a certain amount of cordiality on your first meeting.



Also, if you be Cræsus with nothing to recommend you but your decent morals and money, and are introduced to a great artist whom you wish to commission to paint you a picture, or a great writer whom you wish to write you an article, you should not only be very quick to extend your hand, but feel that the other has a perfect right to extend his first, and honors you by so doing. Genius is always entitled to deference; and money, even if it can buy the work of a great man, should remember its inferiority in his presence. The Florentine Duke, whose wealth set Michael Angelo an unworthy task, has reaped the scorn of centuries; while the great emperor, who stooped to pick up from the floor the brush which Titian had dropped, added to an immortal name one more laurel, which the ages love to keep ever green.

*Letters of Introduction.*—Much discrimination should be used in giving friendly letters of introduction. You should only give such a letter to a person with whom you are thoroughly acquainted. You must remember that you make yourself, in a way, responsible for the one thus introduced. You should also be careful not to take the liberty of addressing such a letter to any but a friend of long standing. You have no right to ask another to entertain, or even to extend the slightest courtesy to your friend, unless you can confidently count on his not only being willing, but glad to do so. You should also consider whether the two people thus brought together will be congenial to each other, else you may incur the displeasure of both.

Another thing to be considered, is whether the person addressed is in a position to be able to spend the time in showing the bearer the attention which he would wish to give. If not so situated, he is at liberty, after meeting the stranger kindly, to apologize for his lack of time; but this may be an uncomfortable thing for him to do, or he may make some con-

siderable sacrifice to avoid the necessity of so doing. Therefore, one should exercise discretion in making such demands upon very busy people and those whose pecuniary limitations will not allow them to give up their time to the entertainment of strangers. If you conclude to introduce a friend to another so situated, the circumstances of the latter should be explained to the bearer of the letter.

*Business Letters of Introduction.*—Where the card or letter pertains to business only, the person to whom it is addressed is in no way bound to extend any social courtesies to the bearer. He is obliged to meet the stranger politely and kindly, out of deference to the friend who has introduced him, and may go as much further as his inclination leads him, but is at liberty to draw the line at the door of his office, shop, or studio, if he wishes.

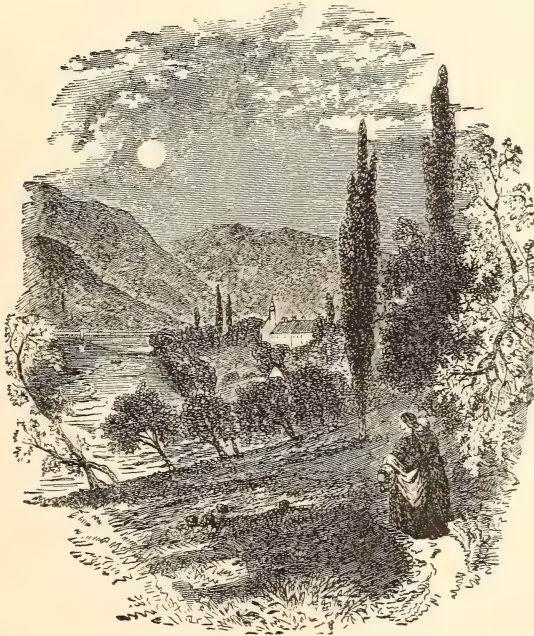
*Delivering a Letter of Introduction.*—A letter or card of introduction, if relating to business, may be delivered at once in person. If of a social nature, it should be enclosed with card and address and sent by messenger or post. If the stay in the city is to be very short, the bearer of such a letter may call and send up the letter with a card. If addressed to a lady, a gentleman may always take the latter course, in order to ascertain when she will be able to receive him.

*Obligations to the Bearer of a Letter of Introduction.*—The receipt of a letter or card of introduction should be acknowledged by a gentleman in person within two or three days at the longest. If the recipient be a lady, she should immediately write, asking the gentleman to call, and naming the hour at which she will receive him. If both be ladies, it is imperative that the one to whom the letter is addressed should immediately call on the stranger. Where response in person is impossible, by reason of sickness or some other cause, an

explanation should be sent. Neglect to notice a letter of introduction is not only a slight to the stranger, but an insult to the friend who introduces him.

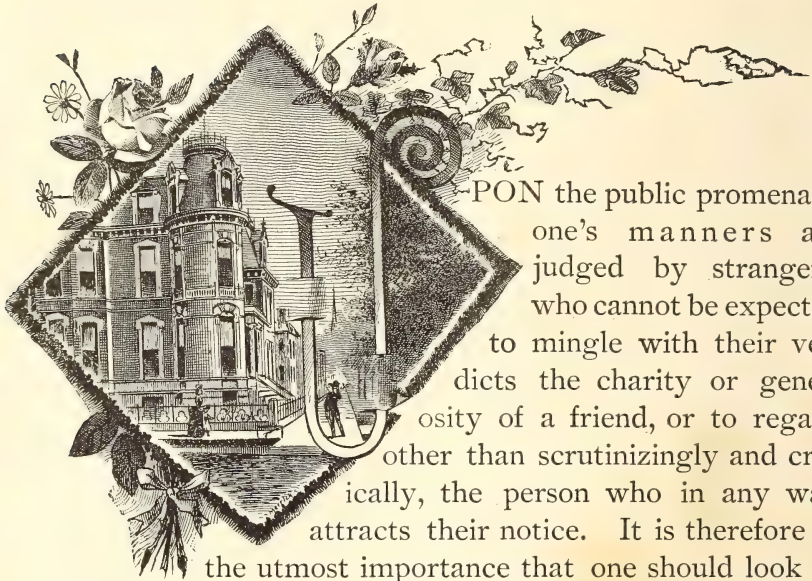
The new acquaintance may be invited to go to some place of amusement, to drive, to meet others of an evening, or to dine with the family. Here the civilities may cease, unless the host or hostess wishes to further extend them.

The form for letters of introduction will be found in the chapter, "How to Write a Letter."





## IN THE STREET.



UPON the public promenade one's manners are judged by strangers, who cannot be expected to mingle with their verdicts the charity or generosity of a friend, or to regard other than scrutinizingly and critically, the person who in any way attracts their notice. It is therefore of the utmost importance that one should look to his behavior under such circumstances.

*The True Lady.*—The true lady never intentionally attracts undue attention to herself by any extreme peculiarity of dress, manner or gait. She does not wear, on a marketing or shopping excursion, a dress suitable only for a dinner party; she does not talk across the street, or to any one in an upper window—unless, indeed, it be a very quiet, retired spot, and the occasion an unusual one; she affects none of the ungraceful, idiotic gaits, such as some unknown authority occasionally pronounces “fashionable,” and which, when she has distorted her walk into a kangaroo hop or a masculine



stride, she has suddenly to unlearn by hearing that something else has "come in."

She does not giggle, laugh or speak loudly, nor rush frantically up to her friends and kiss them at meeting or parting. She remembers that the cold, critical world is looking on, and that which would be perfectly fitting in her own drawing-room or on a sequestered country road, is not proper on the pavements of a crowded city street.

*Who Bows First?*—The old custom was that a lady should always bow first, but the later and more sensible one is that the one who first recognizes the other shall bow, whether it be the lady or the gentleman. The only exception to this is when a gentleman meets a lady on the street for the first time after being introduced to her. He will, in this instance, wait to be recognized.

*Street Acquaintances.*—It would be almost superfluous to add that a true lady never makes the acquaintance of strangers on the street, were it not that some young girls who, at other times, convey the impression of being ladies, have been known to do such things. It is a pity they could not know how much they lose, and how very dearly they pay for their "fun." Purity and dignity in a woman is "the immediate jewel" of her soul. The young lady who indulges in street flirtations should ask herself how she would feel if suddenly introduced in her friend's house to a gentleman before whom she had lowered herself by an attempt at flirtation in public. It is possible he might be the one whose respect she would especially value. Can she ever hope to regain it after having lost it in such a way?

*In a Crowd.*—If a gentleman and lady are walking in any public place, where, by reason of the crowd, they are com-

pelled to proceed singly, the gentleman should always precede his companion.

*Intrusive Inquiries.*—Do not ask a person whom you happen to meet, where he is going, what he is doing in that part of the city at that time of day, or what he has in the parcel which he carries. Inquisitiveness and intrusive curiosity are decided marks of ill-breeding.

*Stopping to Talk.*—When a gentleman meets a lady on the street, it is the privilege of the latter to pause to speak or go on as she sees fit. If the gentleman has anything which he wishes to say, he should not stop the lady, but turn and walk with her until he has finished what he wishes to say, and, when leaving, he raises his hat and bows politely.

*Walking with a Lady.*—A gentleman walking with a lady should, if the path be narrow, see that his companion has the smoothest or driest portion, taking the wet or rough part himself. It is scarcely necessary to give any gentleman a reason for this, but if one is required it is obviously this: the man is generally physically the stronger of the two, and his shoes and clothing are better adapted to "roughing it" than a woman's. He will also, if the street be crowded, place himself upon the side of the lady where he can best protect her from being jostled. The old custom of placing the lady on the inside of the walk is not now scrupulously observed, as, in turning, the gentleman was frequently obliged to change, and anything like punctiliousness and fussiness are always to be avoided.

A gentleman should relieve a lady of any parcel which she may be carrying.

A gentleman, accompanying a lady, should not carry his hands in his pockets, nor smoke. Neither of these things

may annoy her in the least, but they will show to others a lack of respect for her presence, and are, therefore discourtesies which no well-bred man will offer to a lady.

*Offering the Arm to a Lady.*—A gentleman, in the evening, always offers his arm to a lady whom he is escorting. In the day time, it is not customary, unless the parties are husband and wife. Of course there are exceptions to this rule, as in cases where the comfort or convenience of the lady may depend upon such assistance.

*Keeping Step.*—A gentleman, in the habit of taking very long steps, will try to moderate his stride when walking with a lady, and the latter in turn will adapt her pace as far as possible to his.

*Answering Questions.*—A gentleman will endeavor to answer courteously all inquiries from strangers, which are politely addressed to him. He should bear in mind that he may yet require of some unknown person the same service when himself in a strange city. If the inquirer be a lady, he should lift his hat when answering. When a policeman or uniformed official can be found, ladies should always go to such for information, rather than to strange gentlemen.

*Staring.*—No gentleman is ever guilty of boldly staring at a lady, whether from street corners, in front of hotels, or upon the promenade.

*A Lady Walking with Two Gentlemen.*—When two gentlemen are walking with a lady, they will place her between them, instead of both remaining on one side.

*The Salutation.*—A well-bred lady will neither be stiff, capricious nor demonstrative in her public recognition of gentlemen. In bowing, a slight smile is all that she accords her dearest friend upon the street; but her bitter foe must also be

served in the same way, if she bow at all. She has no right to make an exhibition of private pique in a public place, as the victim of such retaliation may be unjustly accused by spectators of more sins than those of which he is guilty. She should either bow politely or take no notice of the person she is passing.

These latter remarks apply as well to the gentleman. No matter how antagonistic his feelings may be to the lady who bows to him, his salutation must be as polite as to his particular friend, for the same reasons given above. He may not recall the face of the lady, but he must be sure to lift his hat politely and return the civility. A lady is sometimes very much changed in appearance by the transformation from evening dress to street attire, but even if he is quite sure that she has made a mistake, all the more should he return the bow, not to add to her mortification, should she discover her blunder.

No gentleman will take offence at the formal street recognition from a lady, who had at the last party treated him most graciously. If he wishes for more cordialty, he will seek it in her own home, where she is privileged to be gracious, and not in public, where she is obliged to put on a mantle of reserve.

*How to Bow.*—A gentleman in bowing should not act as if the burden of raising his hat were rather too much to ask of him, or as if it were an intolerable bore to be disposed of as soon as possible, and he wishes you had taken the other side of the street, or as if, like Beau Brummel with his tie, he wishes to distinguish himself by that particular brand of bow. The careless nod is as much to be avoided as the elaborate flourish which attracts the attention of every one on the block. Something near the "happy medium" is to raise the hat slightly to one side as the head is inclined, and neither evince haste or premeditated elaboration in the movement.



*Joining a Lady.*—A gentleman should not take the liberty of walking with a lady acquaintance, whom he happens to meet upon the street, unless he be a welcome visitor at her home.

*Keeping an Engagement.*—The friend who stops you while on your way to fulfill an engagement, will not consider it an impoliteness if you courteously acquaint him with the fact, and release yourself from the delay which a long talk might occasion.

*Bowing to Your Friend's Friend.*—If two or more gentlemen are walking together, and a lady bows to one of the number, all raise their hats at the same time. A gentleman, walking with a lady, bows to any lady or gentlemen friends whom she may recognize. If a gentleman is obliged to stop a friend who is accompanied by a stranger, he apologizes to the latter for so doing, and bows to him when leaving.

*Civilities to Ladies.*—

When a gentleman accompanies a lady who wishes to enter a store, house, or room, he should hold the door open and allow her to go in



first. He will also extend the same civility to any strange lady who happens to be entering at the same time as himself.

*Passing Pedestrians.*—In passing people, the rule is to keep to the right. If you are a gentleman, walking alone, you may give the preferred side, whichever it be, to a lady, an aged person, or to any one carrying a heavy load. Never turn a corner at full speed, for fear of a collision.

*Crossing the Street.*—When it can be avoided, a lady should not run across a street to escape an approaching vehicle, as it is both dangerous and inelegant. If detained upon a crossing by several vehicles, it is better to stand still than to endeavor to dodge them and get across. In the first instance, the drivers will divine your intention and try to keep clear of you, in the second, you may be run over while they are seeking to avoid such a catastrophe. Of course, there are cases of reckless driving where only exceeding celerity will save the pedestrian; but such drivers in a crowded thoroughfare belong not in the consideration of etiquette, but in the strong grasp of the law, and the criminal court.

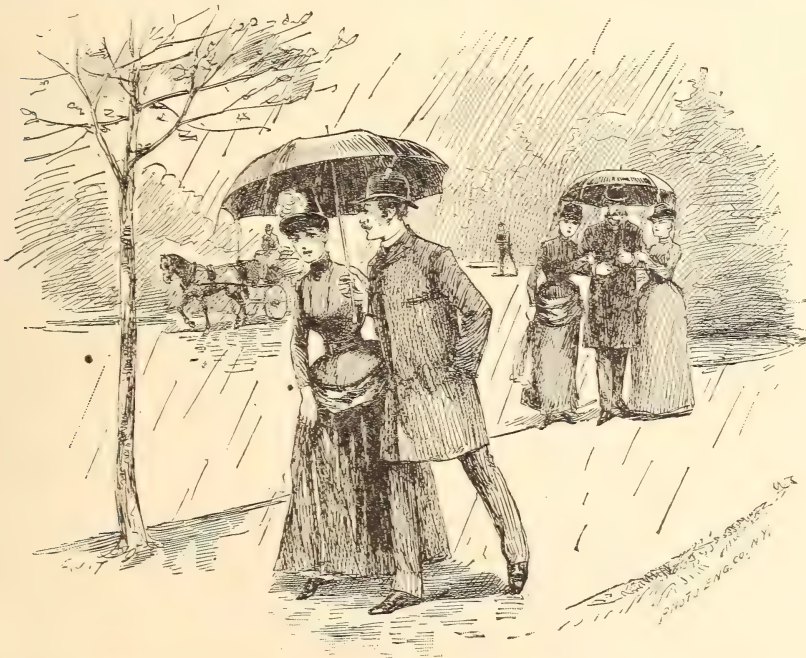
*In the Street Car or Omnibus.*—In all public conveyances, passengers should endeavor, as much as possible, to make room for new comers. No gentleman, unless ill, or feeble from age, will retain his seat while a lady stands. But a lady must not forget that a gentleman, in surrendering to her his seat, is doing her a favor, and that he should have her thanks, as he would for any less common courtesy. A lady may accept with propriety any little service from a strange gentleman, such as removing parcels on entering or leaving a public vehicle, closing an umbrella, or passing fans. A polite bow or simple "thank you" are the proper returns for such assistance.

Loud talking or heated discussions are likely to give the

participants therein an unpleasant amount of attention from the rest of the passengers.

A gentleman will not cross his legs, extend his feet, or plant his umbrella in the way of other passengers. Neither will he spread out a newspaper and hold it at arm's length, so that his neighbors on either side of him are extinguished behind elbows and reading matter. No man can read more than one column at a time profitably, and any newspaper can be folded so as to adapt itself to the exigencies of a crowded car with the greatest of ease and dispatch.

*The Umbrella.*—A gentleman walking with two ladies in a rain storm where there is but one umbrella, should give it



to his companions, and walk outside. When three people walk under one umbrella, the one in the centre is the only one



protected, the other two not only getting the rain, but the drippings of the umbrella in addition.

*Precedence on the Stairs.*—A gentleman should precede a lady going up a flight of stairs, and allow her to go first when descending.

*Hack Fare.*—A gentleman should never keep a lady waiting while he disputes with a hack-driver. If the man has over-charged, or is guilty of any other offense, quietly take his number, and report him to the proper authorities.

*Shopping.*—A lady, when asking for goods in a store or—as the English would say—a shop, will prefer her request in a polite manner, rather than in the authoritative “I want” such an article.

Do not take hold of a piece of goods which another person is examining; or if you have not time to wait until he or she has finished, politely apologize, and ask permission to examine it.

Do not interrupt acquaintances who are making purchases to ask their attention to your own, nor give your opinion regarding theirs unless it is asked.

To make sneering remarks respecting the goods, is discourteous to the salesman.

Do not indulge in a prolonged chat with a friend while the clerk stands waiting your commands. The latter class have some rights which we are bound to respect; and they are entitled to about the same share of consideration that other people expect, strange as this assertion may sound to some shoppers.

If it takes you a long time to decide as to a purchase, and others are waiting to be served, ask the salesman to attend to their wants while you are making up your mind.



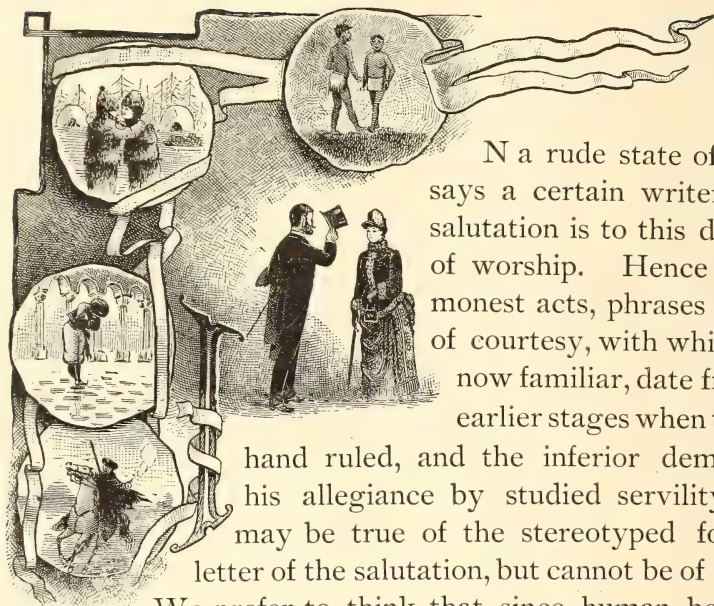
Do not whisper, or attract attention by loud talking or laughing. If the quality or price does not suit you, do not make many words over the fact, but go somewhere else.

If you are a salesman or a saleswoman, do not appear to know what the purchaser wants better than he does himself. Such intrusiveness is always distasteful, and leads customers to avoid you in the future. To blankly contradict an opinion regarding a shade or quality, especially if a lady be matching goods, and be possessed of ordinary eye-sight, is insulting; and to suggest that she can do better elsewhere, is an offense which she will be perfectly excusable in reporting to the proprietors.

Some people can be urged or wheedled by a clerk into buying things, but the latter should be pretty sure of his subject before he pursues this course to any extent, else he may disgust a possible purchaser so that he or she will flee in self-defense, and go somewhere else, where a decision can be made in peace.



## SALUTATIONS.



IN a rude state of society," says a certain writer, "every salutation is to this day an act of worship. Hence the commonest acts, phrases and signs of courtesy, with which we are now familiar, date from those earlier stages when the strong hand ruled, and the inferior demonstrated his allegiance by studied servility." This may be true of the stereotyped form,—the letter of the salutation, but cannot be of the spirit.

We prefer to think that since human beings first trod the earth, they instinctively felt the necessity of in some way acknowledging each other's presence, that the mere fact of eye meeting eye must have caused them to feel very much the same pleasurable sensation which we now experience in coming within the range of vision of a friend, and that the heart naturally set about inventing some graceful and fitting outward expression of this recognition. True, this has crystalized now into a mere formula, and empty enough it is sometimes, we all know, but, as Carlyle says: "What we call 'formulas' are not in their origin bad; they are indisputably good. Formula is method, habitude; found wherever man is found. Formulas fashion themselves as paths do, as beaten highways leading

toward some sacred, high object, whither many men are bent. Consider it: One man full of heartfelt, earnest impulse finds out a way of doing something—were it uttering his soul's reverence for the Highest, were it but of fitly saluting his fellow-man. An inventor was needed to do that, a poet; he has articulated the dim, struggling thought that dwelt in his own and many hearts." And so it is that though when we wave our hand to a friend, we may be imitating the ancient Romans, who, in reverence before the statues of their gods, stood solemnly moving the right hand to the lips and casting it, as if they had cast kisses, we are still recognizing our friend in the most fitting and graceful manner of which we have any knowledge; and though the heart go not with the form, still it is better to have some form than none.

*Novel Salutations of Different Nations.*—Each race and nationality has its own peculiar forms of greeting. Many of them seem odd and ungraceful to us, but it is quite likely ours would impress them in the same way. We all remember the remarks of the Shah of Persia, on looking at a ball-room full of whirling figures: "We do this much better in our country; we hire others to dance for us." No doubt the African whose idea of a cordial greeting is expressed by rubbing his toes gently against those of his friend, or the Laplander whose nose is laid affectionately against his neighbor's, would consider our forms of salutation decidedly inelegant. The stately Oriental, who seems always to have plenty of time on his hands, must needs greet his neighbor in the same slow, dignified manner in which he does everything else. He doesn't slap you on the shoulder, with the explosiveness of a fire-cracker, shout "Howdy!" and disappear, as do some of the inhabitants of this great and glorious republic; but if he be an Arab of the desert, he places his right hand impressively on



his breast, and bows low, as he repeats the sentence: "God grant you a happy morning," or, "If God wills it, you are well." If he is addressing a person of high rank, he bends nearly to the earth and kisses the hem of his garment. The Turk bows slowly with the arms folded and the head bent very low. The Hindoo nearly touches the ground with his face, to express his deference. The Chinese evince a mind on hospitable thoughts intent, for, after bowing low, they immediately ask, "Have you eaten?" Herodotus says that the Egyptians drop the hand upon the knee and solicitously inquire "How do you perspire?" No doubt in the dry, burning air of that desert land, perspiration was a real luxury, and naturally became a desirable condition. The ceremonious Spaniard salutes with, "God be with you," and, if you are a stranger, immediately places his house and all his worldly goods at your disposal. He entreats you to make his home your hotel, studio or office as you may require, but would be utterly dumbfounded if you were to take him at his word, and at heart does not possess one-tenth of the genuine hospitality of the blunt and inelegant American who says, "Come, take a snack with me." The Neapolitan in the land of cathedrals, piously exclaims, "Grow in holiness," and the Hungarian blesses you with "God keep you well," a beautiful salutation and fitting for any land or people. When the Pole leaves you he kisses you on the shoulder and says, "Be ever well." The Moors salute the Great Mogul by touching the earth with the right hand, then laying the hand upon the breast, next lifting it to the sky, and repeating these gestures three times with great rapidity. This same people have a startling and not altogether desirable mode of greeting a stranger. They ride toward him at full speed, and when at close range fire a pistol over his head. The effect of such a cordial demonstration toward a Texan cowboy might result in a speedy termination



of the friendship thus begun. There generally have to be two to carry on a friendship. The German asks, "How do you find yourself?" and, in parting says, "*Leben sie wohl*"—"Live well,"—while the Frenchman, with a low bow, says: "How do you carry yourself?" The Japanese rub both knees and draw in the breath in a long inhalation, like a deep sigh, before speaking. The longer the breath, the greater the degree of respect shown. The latter part of the ceremony is said to be due to their not wishing to pollute with their breath the air that the person they are greeting must breathe. The Englishman or American salutes with, "How do you do?" "Good morning," or "Good evening," accompanied by a cordial grasp of the hand, or simply a bow, as the inclination



or convenience may suggest; and he never forgets to raise his hat when he meets a lady.

An English physician in recounting his experience in a Persian harem, tells how the eldest lady met him with, "Salaam, Sahib; you are welcome. Tea, tea for the Sahib!" and at

parting, "Wallah,"—with a little laugh—"I have forgotten why we sent for you. Your footsteps, however, have been fortunate, for our hearts are no longer sad." He adds that they shook hands, and the lady gave him a beautiful bunch of narcissus as he left.

*Antiquity of Certain Customs.*—Shaking hands is said to date back to the ancient custom of adversaries, when treating of a truce, taking hold of the weapon hand to ensure against treachery.

The gentleman who removes his glove to take a lady's hand, is but perpetuating the custom of the knight whose iron gauntlet would indeed have been all too hard for the palm of the fair lady of the castle. Gentlemen now scarcely even remove the glove before shaking hands, contenting themselves with apologizing for its presence, or taking no notice of it whatever.

The common word, "Sir," which we now use in addressing all sorts and conditions of men, is derived from *seigneur*, *sieur*, and originally meant lord, king, ruler, and, in its patriarchal sense, father. "Sire," a title much affected by the ancient noble families of France, was also commonly used in addressing their kings.

"Madam" or "Madame" means "your exalted," or "your highness," and was originally applied only to ladies of the highest rank. "To bare the head was at first an act of submission to gods and rulers," and the very word, "salutation", is derived from "*salutatio*," the daily homage paid by a Roman client to his patron.

*The Bow.*—"The bow," says La Fontaine, "is a note drawn at sight; if you acknowledge it, you must immediately pay the full amount." One of the most positive and apparent indications of elegant or unpolished manners in a person is the way in which he bows. You remember how one day on the

promenade a friend saluted you in a way that made all your horizon rose-color, and your whole walk a benediction; and another day when one roused all the animosity and old Adam there was in you, and you became a veritable cynic looking for an honest man. We remember a courtly gentleman of the old school — “Lord keep his memory green,” — whose bow was a mingling of old time deference and of Utopia to come, and who invariably invested us with increased self-respect for a whole day afterwards. We also remember another person whose salute — if it could so be dignified — was such a mixture of *I-don't-want-to, but-I-suppose-I-must*, and *you'll-take-that-for-a-bow, or-have-nothing*, that “hatred, malice, and all uncharitableness,” immediately took possession of us, and we spent part of the remainder of the walk reiterating to ourselves how we would cut that individual the next time we saw him, and the rest of the time despising ourselves for becoming so incensed over such a small matter.

To know how to bow well may seem a very unimportant thing, but some one will be sure to gauge your knowledge of society by the way in which you do it. Air and manner are more expressive than words. Says Whately: “Good manners are a part of good morals; and when form is too much neglected, true politeness suffers diminution.” An English author has said: “You should never speak to an acquaintance without a smile in your eyes,” which is a very good rule by which to go, in the expression of countenance proper to salutation in public places. Decidedly the pleased expression should not expand into a broad grin, nor the sense of propriety become so appalling as to stiffen one's countenance into an impassive, vacant exterior. If you must commit one extreme or the other, it is better to avoid the latter than the former, for in the first place you only make yourself ridiculous; in the second you may make an enemy. “Aspire to calm confidence



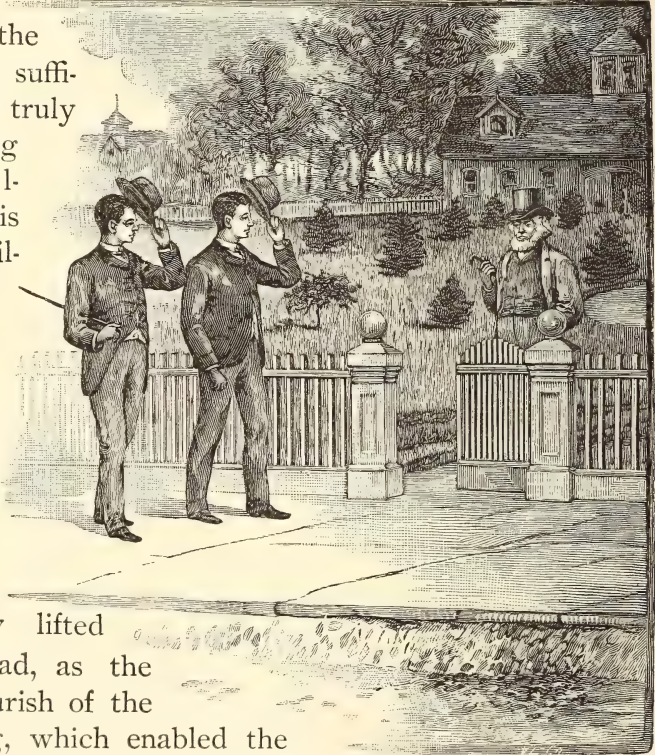
rather than loftiness in your manner of salutation," and never forget to add a flavor of cordiality to the greeting. It is perhaps useless to add that the bow should be prompt, and as soon as the eyes meet.

*Between Gentlemen.*—One gentleman bowing to another may touch the hat or make some gesture of the hand, but a careless nod is something which no gentleman allows himself to give, even in his most hurried moments.

In bowing to one much his elder or superior in position, a gentleman removes his hat. The body need not be bent in bowing, an

inclination of the head being sufficient. The truly cultured young man will always lift his hat to the silver-headed old gentleman with the same respect and courtesy he would show to a lady. The hat is

only slightly lifted from the head, as the sweeping flourish of the head-covering, which enabled the world to judge of the lining and of the make there, is now obsolete.





*Always Return a Bow.*—It is polite to return a bow, although you may not know the one bowing to you. Either the person knows you, and you do not at the moment remember him, or he has mistaken you for some one else. In either case he is entitled to civility as his intentions have been courteous.

*Saluting a Lady.*—A gentleman walking with a lady returns a bow made to her, whether by a lady or gentleman, always lifting his hat, which is in deference to his companion, whose friends or

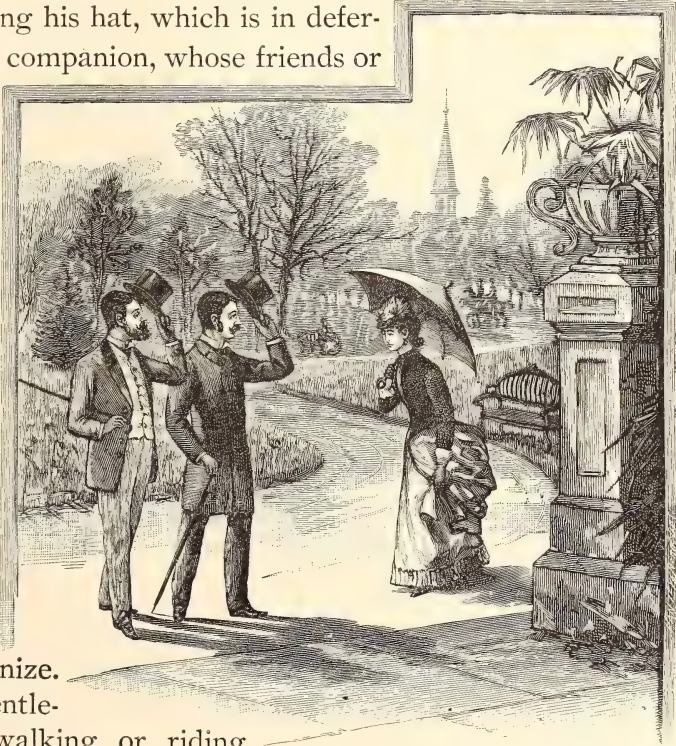
acquaintances must be worthy of his respect, if they are of hers. If he is accompanying her across a drawing-room he also bows to any one whom she may recognize.

If two gentle-

men are walking or riding,

and one of them is recognized by a lady who happens to meet them, both should lift their hats.

A gentleman driving a spirited horse may sometimes require both hands to manage the reins, in which case he should bow



rather lower than usual to make up for his inability to raise his hat. A rider of a bicycle or spirited horse may possibly be in the same predicament, in which case a like course would be proper. Among American gentlemen it is quite customary to touch the hat with the whip by way of salute, but this is considered bad form by foreigners, and should never be indulged in while abroad.

*Recognition of a Lady.*—A gentleman lifts his hat in offering any kind of service to a lady whether she be a friend or entirely unknown to him. If he passes her fare in a street car, opens a door for her, or responds to an inquiry, he raises his hat respectfully at the moment of service not allowing his eyes to rest upon her. He also observes the same civility when making an apology. A true gentleman will not extend these courtesies to those who are young and charming, and be oblivious to the aged or ugly; he will remember that it is a tribute to womankind, and if there is in him any flavor of the fine old knightly nature, he will be sure to treat all alike. The high-bred man never forgets that "rank imposes obligation."

A gentleman must not "cut" a lady, as that is always conceded to be the latter's prerogative. If she so far forgets herself as not to deserve the title of "lady," it is possible a gentleman may be driven to this extreme alternative, but he will always rather avoid, as delicately as possible, the woman whom he has good and sufficient reasons for not recognizing.

In bowing to a lady, some men have lately acquired the awkward and absurd habit of clutching the hat and, by a sudden sliding movement, bringing it down in front of the face in a way that totally extinguishes the features and leads one to think they are trying to conceal a black eye or some other mortifying facial blemish. The hat should be raised with a slightly upward and side movement.

*A Lady's Duty.*—A lady should observe the same deference in saluting another who is much her elder that a young man does toward an aged man. Again, elderly people who have large circles of acquaintances sometimes confuse the faces of the younger portion of society with whom they have been brought in contact, and so wait for them to give the first sign of recognition. A lady should always bow to a gentleman to whom she has been introduced, unless she has good reasons for not doing so. She need no longer feel the necessity of bowing first, as was explained in the chapter on "Introductions," unless it be the first meeting after the introduction, in which case she should be very careful to recognize the gentleman, not waiting for him to bow, if she wishes to continue the acquaintance.

On the continent the gentleman always bows first, and although our manners are becoming familiar to Europeans, a German lady who took the initiative in bowing, would doubtless be considered forward by her own countrymen.

*Shaking Hands.*—One would just as soon shake a wilted cabbage leaf as a limp hand, or manipulate an old-fashioned churn, as to submit to the pump-handle movement common to some people in salutation. Then there is the man who grasps your hand with such a vise-like pressure that you are almost forced to exclaim, "let go," and another who forgets to let go, but continues to emphasize his remarks by unexpected jerks at your fingers. To anyone who has had experience with these different styles of hand-shaking, it is needless to say "don't."

A gentleman never attempts to shake hands with a lady unless she first offers her hand, except in cases where he is very much her senior and an old friend of the family, or greatly her superior in rank or distinction. A lady or gentleman always rises when giving the hand, unless illness compels



her or him to remain seated. As a rule the more public the place the less call there is for hand-shaking. But if there be special reasons for so doing, as in the instance of one gentleman bringing up another with the remark, "I have long wanted you to know my friend Mr. Brown," or if Mr. Brown happens to bring a letter of introduction, then the hand-shake should never be omitted, and it should be a cordial one, too.

The mistress of the house should offer her hand to her invited guests, and to any stranger brought to her house by a friend.

Where an introduction is simply for dancing, hand-shaking is omitted.

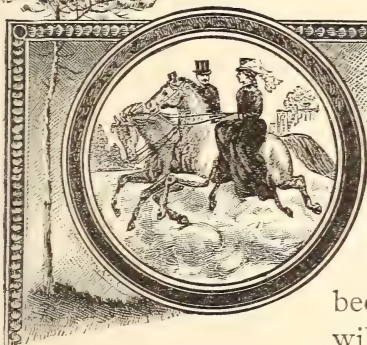
*A Beautiful Custom.*—In France the gentleman who happens to be passing a doorway when the dead is being carried forth, or pauses for a funeral *cortège* in a quiet street, invariably uncovers his head with respectful deference. This custom is also becoming general in our own country, and is but a fitting and delicate recognition of the sorrow that sooner or later comes to all humanity.

*The Kiss.*—This expression of affection, so sacred to lovers, friends and relatives, is never by refined people paraded in public. The habit affected by some ladies of kissing on the streets, or whenever they may happen to meet, is considered vulgar by the most elegant mannered.

*The Kiss of Respect.*—It is customary in Europe for gentlemen to kiss the hand of a lady at meeting or parting, as a mark of esteem or respect. This graceful and courtly salutation is however now quite obsolete in America.



## RIDING AND DRIVING.



ONE of the most delightful and health-giving of amusements is horseback riding, and the fact that it seems, every day, to be becoming more and more popular, will be hailed with pleasure by all who enjoy this exhilarating exercise. The rules which govern the etiquette of riding are not only very elaborate, but are exceedingly important.

*Learn How to Ride.*—In almost all cities there are riding-schools; but where no such advantage can be had, there will surely be found some one who rides well, and can be prevailed on to give a beginner a few hints. One will scarcely care to appear in public on horseback until he or she understands the first requirements of graceful riding, and can seem to be at ease. One of the first things to learn is to sit erect and in the middle of the saddle. Ladies are apt to lean to one side or the other. A line which would exactly cut the horse in two at the backbone, should also divide the rider in the same way, should one sketch a rear view of a lady upon horseback.

*The Duty of a Gentleman as Escort.*—The first duty of a gentleman, who intends riding with a lady, is to see that her

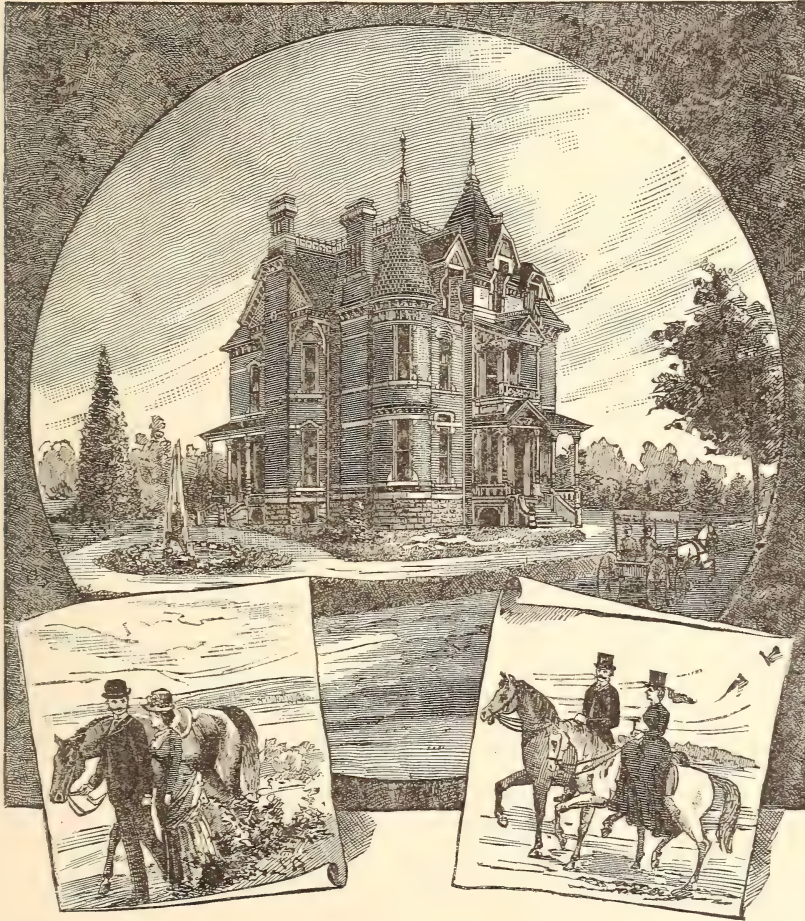
horse is in good condition and one that can be easily managed. He must examine the saddle and bridle, and be careful that they are perfectly secure, as it is best to trust nothing so important to the stable-man, without personal supervision. He must be sure to be punctual in keeping the appointment, as a lady should not be kept waiting. He should see that she is seated comfortably in her saddle before he, himself, mounts, and should place his horse at the right of hers.

*Helping a Lady to Mount.*—The lady should stand at the left side of the horse, and as close to it as possible, with her skirts gathered in her left-hand, her right-hand upon the pommel, and her face toward the horse's head. The gentleman should stand facing the lady, at the horse's shoulder, and, stooping, hold his hand so that she can place her foot in it. The gentleman then gently lifts her foot as she springs, so as to aid her in gaining the saddle. He then puts her foot in the stirrup, arranges the skirt of her habit, and gives her the reins and the whip.

*Accompanying Ladies.*—When a gentleman is riding with two or more ladies, his position is still at the right, unless one of them requests his presence near her, which she will not do unless some assistance is needed. It is the lady's privilege to decide the pace at which to ride. A gentleman will never urge her to a faster gait than she feels inclined to undertake, but will adapt the speed of his horse to that of hers.

*Helping a Lady to Alight.*—The gentleman must always dismount first and place himself at the disposal of his companion. She first frees her knee from the pommel, and is careful to see that her habit is entirely disengaged. He then takes her left-hand in his right, and places his left-hand as a step for her foot. He then slowly lowers his hand, allowing

her to gently reach the ground. A lady should never spring from the saddle. The voluminous drapery which custom compels her to wear when riding, is liable to catch upon some projection, and a serious accident may be the consequence.



*Meeting a Lady.*—If a gentleman, riding alone, meet a lady with whom he wishes to enter into conversation, he should alight, and remain on foot while talking with her.



*Driving,—the Best Seat.*—The most desirable seat in a double carriage is the one facing the horses, and gentlemen should always give that seat to the ladies. When only one lady and one gentleman are riding in a two-seated carriage, the gentleman should sit opposite the lady unless she invites him to sit beside her. The place of honor is the right-hand seat, facing the horses, and this is also the seat of the hostess, which she is expected to retain. Should she not be driving, she should offer her place to the oldest or most distinguished lady who is to accompany her.

*Entering a Carriage.*—A person should always enter a carriage with her back to the seat, and thus avoid the necessity of turning around. It is best to be as expeditious as possible, and not to seem fussy and particular about settling oneself.

A gentleman should be careful not to trample upon or crush a lady's dress.

*Duties of a Gentleman.*—In helping a lady to enter a carriage, a gentleman should see that her dress does not brush against a muddy wheel, or hang outside when she is seated. He should provide a lap-robe to protect her from the dust or flying slush, and see that it is well tucked in. He should also hand to her, before taking his seat, her parasol, fan, or whatever small belongings she may have, and see that she is comfortable.

A gentleman must alight first from a carriage, even if he has to pass before a lady in order to do so.

Whenever a lady has occasion to leave a carriage, the gentleman accompanying her must alight and help her out, and when she wishes to resume her seat, he must again alight and assist her to do so.



*Keep to the Right.*—The rule of the road is always, in meeting or passing a vehicle, to keep to the right.

*Trust Your Driver.*—Nothing so annoys a person who is holding the reins as to have a companion imply or express any distrust of his ability to manage them successfully. The individual who is in continual fear of being upset or run away with, is not likely to be often asked for the pleasure of his or her company. If you discover that your driver is decidedly incompetent or reckless, you may suggest some improvement in his methods, apologizing for so doing. If you find that he does not improve, you should, in future, refuse all invitations to trust yourself to his tender mercies, rather than go with any hopes of reforming him.

*Dress for Driving.*—A lady may wear what she pleases in a close carriage, but not in an open one, or on top of a coach. If, on the latter, or in an open vehicle, she insist on wearing an elaborate toilette of pink, yellow, or cream-white satin, she must expect to see staring eyes, and hear unpleasant remarks. A lady is very apt to pity or despise the poor girl perched up in cotton velvet and spangles on the top of a gilded chariot in a circus street-procession. But, O most marvellous inconsistency, she is quite ready the next moment to place herself on the top of a coach, arrayed in quite as conspicuous, though better materials, and to become the centre of interest to the same open-mouthed, vulgar mob. It is strange that a woman of refinement, who would not, for a moment, be seen on the street in a dinner or ball costume, can imagine that the same dress can be less conspicuous when viewed from the top of a coach, where all the accompaniments are calculated to attract attention. It is to be hoped that American ladies who have heretofore dressed in this fashion, may take note of the fact that the pretty and sensible Princess of Wales appears in

navy-blue flannel, or some dark-tinted cloth, when she goes upon a coaching excursion; and that her ideas of taste and "good form" may be implicitly relied on.

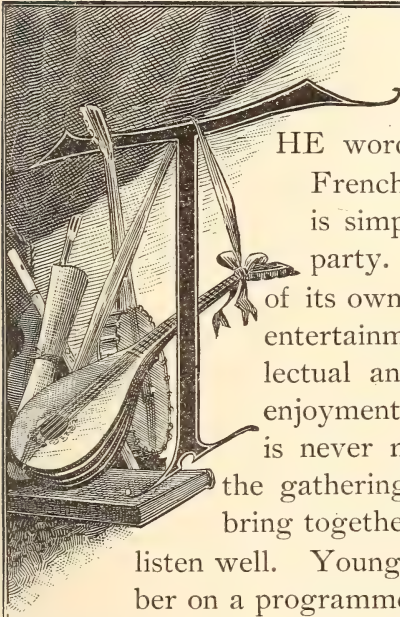
Delicately tinted dresses of silk or satin are in no way fitted to stand the sun, dust, or possible showers, incidental to a coaching trip. The most expensive creation of Worth or Pingat is apt to look the worse for wear before the excursion is over. Wraps look out of place with such toilettes, and if the breeze blows freshly, the fair wearer has to face the possibilities of pneumonia, rheumatism, and all the other ills that come from exposure. A lady should remember that her dress can not be considered elegant if it is unsuitable to the occasion.



## SOIRÉES, MATINÉES AND MUSICALS.

"Pleasures, or wrong or rightly understood,  
Our greatest evil, or our greatest good."

—Pope.



THE word, *soirée*, is probably from the French *soir*, the term for evening, and is simply another name for an evening party. Still, it has a distinctive flavor of its own, and, to the initiated, means an entertainment to which the cultured, intellectual and truly refined resort for real enjoyment. Dancing is not excluded, but is never made the chief end and aim of the gathering. To have a *soirée*, one must bring together people who can either talk or listen well. Young people who dance every number on a programme and are happy only when they are dancing, are not the ones to ask to a *soirée*. Women whose stock of conversation is entirely comprised in dress and the servant-girl misery, or men who can think of nothing so interesting as the rise in wheat or the export of iron, are not desirable at such a party. People of ready wit, bright and original minds, and those who have an interest in literature, ethics, art or metaphysics, are the ones to ask to a *soirée*. The society woman, in the best acceptance of the term, which

means a person of attractive, graceful manners, tact, education, broad information and good conversational powers, is the one to lead and organize these charming *coteries*. Such women, in every age, have attracted to their homes the celebrated people of their time.

Still, one not possessed of all these virtues may have, instead, some great and conspicuous talent, or the rare gift of genius, and, though his eccentricities be many, he will draw interesting people to him.

Given, then, some literary, professional and society people, artists and *dilettanté*, and, supposing them to be socially inclined, you have the materials from which to arrange a successful *soirée*.

There may be music, recitations, readings, dancing and conversation, and some light refreshments, such as sandwiches and coffee, or ices and cake, served *en buffet*, as at receptions, or handed round. If the latter way is chosen, small tables, on which to set the cup or plate, are convenient.

There need not be wealth or magnificent surroundings in order to give a successful party of this kind; indeed, the Misses Berry, who entertained the most illustrious men of their time, lived very unfashionably; and Madam Mole's furniture is described as exceedingly shabby, and the lighting anything but good.

Money can procure delightful and congenial surroundings, but there are still, be it said for the consolation of those of limited means, some things in the social life it cannot accomplish. The woman whose mansion is an oriental dream of luxury, and on whose ball-nights perfumes and music float from walls of flowers, like a veritable fairy-land, may remain forever powerless to charm under her roof the men and women who are the admiration of two hemispheres, and who willingly flock to the shabby parlor of a Miss Berry.



Let it not be thought that a lion is a necessity for a soirée. On the contrary, one may live in a small town, a thousand miles from a celebrity of any sort, and by attracting the brightest, the cleverest, and the best from among those around her, still be able to give a soirée, in the truest sense of the term.

*Invitations.*—Invitations may be issued from a week to two weeks in advance. These may be expressed in various ways. One form, now in favor, is the following:

*Mrs. Loring Braith*

*requests the pleasure of your company*

*on Friday evening, March tenth.*

DRAMATIC READINGS.

75 PARK SQUARE.

The word, or words, in the lower left-hand corner will express the nature of the entertainment. Sometimes, *conversazione, musicale*, recitations, readings from Dickens, or recitations from Shakespeare, is the term or phrase used.

If at short notice, or a very informal affair, a friendly note, such as any lady will know how to write, is sufficient. When programmes are provided, one should be enclosed with the invitation.

*Shall We Answer?*—Some authorities say, answer all invitations; others, that to entertainments of this character, a response is not necessary. Our own opinion is, that when one is certain that he can not be present, there is no doubt that a note of regret should be sent. This will explain his absence to the hostess, and assures her that he acknowledges her courtesy. An acceptance is not strictly required, but where one prefers to send such a note, he may do so, being sure that it will meet with the approval of the lady of the house.

*The Guest at the Soirée.*—The guest should come early. If a lady, she should not keep on her bonnet, and should wear a party toilette. She will be guided in the matter of dress, somewhat, by the nature of the invitation. If she has ten days or two weeks notice, and is led to think that the party will be a large or ceremonious affair, she should make a more elaborate toilette than for one less formal.

Gentlemen should also be guided in the same way, and should wear a dress-suit, unless in circles where great informality prevails. In New York or Europe, a dress-coat would be proper at any such evening entertainment.

*Matinées.*—A *matinée*, which originally meant an entertainment taking place in the morning, is now understood as occurring at about any time before evening. We generally consider the term as especially applying to afternoon performances of plays, operas, etc., but in society it has another meaning, and signifies an informal lunch, with conversation, music or readings, from two till four o'clock. It has much the nature of a reception, only it is earlier. The hours during which it is held, render it very convenient for those who have engagements for a drive, a five o'clock tea, or a dinner. Ladies who wish to secure gentlemen for their *matinées*, generally give out their invitations for some national holiday, such as Washington's birthday or decoration day, when the man of business is released from his toil, and able to be present. The tempting bait of a great name in letters, science, or art, is sure to draw together people of brilliant attainments; and fortunate is the woman who can secure a noted artist, author or clergyman, in whose honor to give her entertainment. A lady who invited guests to meet Dean Stanley, afterward remarked that she particularly enjoyed her own *matinée*, because, through this celebrated foreigner, she

for the first time induced New York's most distinguished clergy to accept her invitations.

A lady may attract to her *matinées* other ladies of the fashionable circle, but she can not always be sure of the men and women of serious pursuits or exceptional minds, unless they are assured of meeting others with whom they have something in common.

As at *soirées*, music, either vocal or instrumental, readings or recitations may add to the pleasure of the occasion.

Dancing is sometimes indulged in, and a lady occasionally adds to her invitations the words, *matinée dansante*; but this is not in general favor, as the assembly, unless on a holiday, is likely to be nearly all ladies, and dancing seems more appropriate for a later hour.

*Refreshments.*—Refreshments are served in the same manner as at receptions, and as they are offered at an hour when they may take the place of the regular lunch, it is proper that they should be substantial. Game, *bouillon*, salad, etc., are nearly always found on such tables.

*Matinée Dress.*—Ladies wear reception or visiting toilettes, and bonnets are not usually seen. Gentlemen's dress is the same as for day receptions.

*Musicales.*—*Musicales* or musicals, if held in the day-time, are the same as *matinée* musicals, and, if in the evening, *soirée* musicals. Dress and refreshments follow the same order, and if the word *soirée* or *matinée* does not appear with the word musical, it is understood to be the same.

The lady who intends to make music the principal feature of the entertainment, should see that a programme is systematically arranged, so that the performers can understand when and where they are to be called upon. If programmes are

printed or engraved, each of the guests should be provided with one. If these can be gotten ready before invitations are issued, one should be enclosed to each recipient.

When singers or musicians give their services, the host or hostess is expected to send a carriage for them.

The hostess should see that a lady performer has an escort to lead her to the piano, and to turn the leaves of music.

After the programme is finished, refreshments may be brought in and passed to the guests, instead of being served *en buffet*, if preferred.

Guests at a musical will remember that it is decidedly impolite to talk or whisper, or be otherwise than quiet and attentive, while a selection is being rendered.

*Lawn Parties.*—Nothing can be more delightful than a garden-party, if the hostess has tact and the weather is propitious. The out-door sense of freedom, the games, and the various objects in nature which suggest conversation and amusement, are all elements of pleasure not to be found under a roof.

“A garden-party may be described as a full dress, out-door, five-o’clock tea,” says the author of “The London Season”; but, being disposed to take a melancholy view of such festivities, he goes on to say that “no Englishman is really at his ease at an out-door entertainment, in the daytime, that is unconnected with any sport. At a garden-party the least shy man has a sense of being placed *en évidence* in his best clothes, in the light of the sun. \* \* \* The only persons who really enjoy these *fêtes* are ‘frisky matrons’ and engaged couples.” But he adds: “In spite of the melancholy that prevails at a garden-party, it is a pretty sight on a fine afternoon, and a foreigner attending one at Holland House, for instance, would probably rank it as the pleasantest entertainment that the



season affords. The bright dresses moving in the picturesque garden, the old house in the background, and the old associations behind it, produce a brighter and more lasting impression on the mind than the hurry and glitter of most of our 'fashionable arrangements.' "

*Invitations to a Garden-Party.*—When the party is given at a country house to which the majority of the guests will have to go by rail or some public conveyance, a card should be enclosed, stating the arrangements made for meeting guests by train. Invitations should be engraved or printed on plain note-paper in this, or a similar form:

*Mr. and Mrs. Wesley Gordon*

*request the pleasure of*

*Mr. and Mrs. Edgar Bartle's*

*company on Wednesday, July tenth, at four o'clock.*

GARDEN-PARTY.

CARLETON, MASSACHUSETTS.

The enclosed card may be worded in this form:

*Carriages will meet the 3.20 train from East Branch Station.*

If still more explicit directions are necessary, they should be given.

These invitations are often sent two weeks in advance. When this is the case, the state of the clouds can not be predicted, as the weather bureau only supplies us with indications two or three days in advance, and arrangements must be made for entertaining within doors, should there be rain.

*Preparations, In and Out Doors.*—As many out-door games as possible should be provided. If there is lawn-tennis, the ground should be in order; if archery, the implements

ready; and if croquet, the set should be in place or ready to hand. Sometimes, ball playing and races are among the amusements, and a floor is often laid for dancing. A band of musicians to discourse harmony, grave and gay, is a great addition to the festivities.

For those who are afraid of any possible dampness, rugs should be laid upon the grass, and plenty of chairs be placed on the piazza.

Refreshments are often served in a marquee, or large tent, the guests going within to partake, or allowing servants to serve them outside.

Some hostesses, especially those at Newport, serve refreshments in the house, making much the same arrangements as for an afternoon tea. Guests, after becoming weary of strolling through the grounds, dancing, or indulging in other amusements, can then seek the house for rest and refreshment. Cold game, sandwiches, *pâte de foie gras*, lobster salad and, sometimes, hot dishes, are served. For beverages, there may be tea, coffee, or wine.

For out-door serving, all dishes should be cold. Game, salads, ham, tongue, *pâte de foie gras*, jellies, ices, cakes, champagne and punch are the usual things offered. It is best to have a cup of hot tea ready at the house for those who may feel the need of it.

Servants should be taught to be especially neat and careful at these parties. Plates, knives, forks and spoons should not be allowed to lie around on the grass, but should be instantly removed in baskets, provided for that purpose. Napkins should be plentiful, and fruit, which is always desirable at such entertainments, should be of the best quality.

In passing lemonade, tea, punch, or strawberries and cream, servants should use great care, as a very little of these com-

pounds, spilled upon a pretty costume, is enough to spoil it and the day for the wearer.

Tables at which guests may sit are not easily provided for a large party, but small tables can be placed at convenient intervals, where plates and cups can be left.

Ladies seldom use their choice china or glass at these entertainments, and frequently rely on the caterer for all the necessary furnishing.

Separate tables for gentlemen are sometimes provided with Madeira, sherry, soda-water and Apollinaris water. Gentlemen help themselves, but servants should be in attendance to remove wine-glasses, tumblers and goblets, as they are used, and to replenish decanters and pitchers. Glasses of wine are carried on trays, by servants, to ladies in different parts of the grounds.

A lady may ask for an invitation for a friend to a garden-party, but should not feel that any disrespect is meant to herself, if her request be not granted. Sometimes a hostess has reasons for such a denial that she cannot explain.

*Dressing for a Garden-Party.*—Bonnets or hats are always worn at a garden-party. The dress should be of walking length, and may be of silk, lawn, crepe, grenadine, wool, or any material suitable for a pretty out-door toilette. Light or delicate tints are preferable to anything in the least sombre, as the ladies' gowns are valuable accessories to the picturesque and festal character of such a gathering.

The hostess wears her hat or bonnet, and receives out on the lawn.

Carriages generally drive up to the door, and ladies go to a room provided for them, where they leave wraps and arrange toilettes before paying respects to the hostess.

*Balls.*—When a ball is given at a private house which has no regular ball-room, canvas or linen is usually stretched over the carpet, nearly all furniture is removed, and growing plants and flowers are tastefully arranged in every favorable situation.

An awning and carpet is stretched from the curb-stone to the vestibule. A servant is in attendance to open carriages and number them; another servant opens the door of the house without waiting for the bell to ring, and directs guests to their dressing-rooms. Here they are met by attendants, who assist in adjusting their toilettes.

*The Supper-room.*—The supper-room is opened about twelve o'clock, and an elegant and substantial *menu* is usually provided. The table should be handsomely set with flowers, fruit, candelabra, silver and glass. There should be an abundance of hot oysters, in various styles, boned turkey, salmon, *pâtes*, salads and jellies. With this arrangement, there is frequently a tea-room open all the evening, where *bouillon*, tea, coffee, sandwiches or macaroons are to be found. A large bowl of iced lemonade should always be provided.

Another method is to have the supper-room open the entire evening, where the guests can go at any time, as at a reception. When this is done the tea-room is dispensed with.

When the first arrangement is observed and supper is announced, the host leads the way with the oldest or most distinguished lady present. If there be a very celebrated man in the company, the hostess will go in last, with him; but, as a general thing, she will prefer to see that all her guests are first served, and will take the opportunity, while supper is in progress, of looking about to see that all are provided for, and that there are no neglected or unhappy ones.



*The Smoking-room.*—A smoking-room is often set apart for the gentlemen. When this is done, they should never smoke in the dressing-room.

*In the Ball-room.*—The ball-room should be well lighted, well ventilated, and decorated with flowers. There should be plenty of seats around the rooms, next the walls, for the elderly people, mammas and chaperons.

“A great draw-back to balls in America,” says Mrs. Sherwood, “is the lack of conveniences for those who wish to remain seated. In Europe, where the elderly are first considered, seats are placed around the room, somewhat high, for the chaperons, and at their feet sit the *débutantes*. These red-covered sofas, in two tiers, as it were, are brought in by the upholsterer (as we hire chairs for the crowded *musicales* or readings, so common in large cities), and are very convenient. A row of well-dressed ladies, in velvet, brocade and diamonds, some with white hair, certainly forms a distinguished background for those who sit at their feet.”

At public balls, there should be a committee of ladies to receive. There should also be ushers, managers and stewards. The receiving committee should especially see that ladies who are strangers in the city are introduced and properly entertained.

*The Lady Guest.*—A lady should not forget her ball-room engagements, neither should she refuse one gentleman and accept another for the same dance. She certainly has the privilege of declining to dance, but, in that case, she should remain seated until the next number.

A lady is bound to accept the arm of the first gentleman who asks to escort her to supper.

It is not exactly good taste for a young lady to dance every time.

A young chaperon should not dance while her charge remains seated.

A popular lady will never mention to one less favored, the number of times she has danced.

A lady should remember that the usual hour for departure is not later than three o'clock.

She should not criticise any one's manner of dancing.

She should not call upon a gentleman, who is not her escort, to serve her at supper; but, if she find herself neglected, must ask a waiter for what she wishes.

She should not allow a gentleman to see her to her carriage, unless he has first donned hat and overcoat.

She should not cross a crowded ball-room unattended. If she finds herself accidentally alone, she may ask any gentleman at a private ball, whether acquainted or not, to take her to her mother or chaperon.

*The Chaperon.*—The mother should, if possible, go with her daughter to a ball. If this is impossible, the father, or a chaperon of suitable age, should accompany the young lady. Any place in which the mothers feel in the way, is not a good place for the daughters. If the hostess has not room for the chaperons or parents, she should give two balls instead of one, and have fewer people at each. If the young lady's mother is not invited, then the daughter should not accept the invitation. Society which does not recognize the middle-aged or elderly, is a very poor sort of society.

*The Gentleman Guest.*—A gentleman sometimes accompanies a chaperon and two or three other ladies. In going up the stairs, he precedes the ladies; also in coming down. The latter exception to the general rule is necessary on account of trains. He should be ready, in the upper hall, to escort the lady when she emerges from her dressing-room. On entering

the ball-room, the lady precedes the gentleman by a step or two, if she does not retain his arm, which is no longer customary. Of course, the first duty is to greet the hostess, who stands in a position conveniently near the door. The gentleman always dances first with the lady he escorts, but, afterward, is at liberty to make engagements with other ladies. He should see that his companion is not neglected, and should introduce partners to her. He should also escort her to supper if she has made no other engagement, should leave when she wishes to go, and should call within two days after the entertainment.

As soon as the dance is finished, the gentleman returns the lady to the care of her mother or lady friend. He may linger there if he wishes to converse with her, but can not, with strict propriety, detain her elsewhere.

A gentleman may ask ladies to supper, if he happen to be talking to them when supper is announced. But if he has accompanied a lady to the ball, his first duty is to her, and he should be sure that she has an escort before he offers his services to others. No gentleman takes a lady to supper without also inviting her chaperon.

In the supper-room, the escort sees that the ladies he attends are well served before he supplies himself.

Gentlemen who find few ladies with whom they are acquainted, in the ball-room, go to the hostess and ask to be presented to ladies who dance. As the hostess, when receiving, cannot leave her position, she usually asks two or three friends to assist her, and one of these she gladly deposes to find partners for them. A hostess is always distressed at an array of "wall-flowers"; she cannot endure to think that any one is having a stupid time, and very attractive girls, who are neither well known nor exceptionally pretty, are often neglected by gentlemen, in the mad rush for favor from the society

belle. A truly well-bred man will endeavor to be of use to his hostess. He will go to her and ask to be introduced to ladies without partners. The more popular and well-known he may be, the more will his politeness be appreciated by the lady of the house, who will realize that he has denied himself the pleasure of dancing with his particular favorites, to be of service to her. Gentlemen are not always so considerate in these matters as they should be.

At a private ball, a gentleman may attend a lady to a carriage, bring her refreshments, or offer any other little attention which he sees she is in need of, without an introduction.

After the gentleman has entered and paid his respects to his hostess and her daughters, he should next find the master of the house, and if unknown to him, should ask to be presented.

It is not necessary, on leaving, (as it is at smaller entertainments) to bid the host and hostess good-by.

A gentleman who is not accompanied by a lady should dance first with the young ladies of the house.

A gentleman should never attempt to step over a lady's train; he should go around it.

*Ball Dress.*—A ball requires the most formal and elaborate of evening dress. Young ladies of slender figures usually wear a light, diaphanous material, though all sorts of beautiful fabrics are admissible. The thinner and lighter the dress, however, the less fatiguing it will be found. The mothers and chaperons wear velvets, satins and brocades. Jewels are in order, and flowers are worn and carried. The bouquet and fan are usually carried in the right-hand, which rests on the arm of the escort; this leaves the left-hand free to manage the train, which is often quite necessary in crowds. Ball dresses without trains have lately come into favor, and are certainly more convenient for dancing.



The gentleman wears full dress, and light, delicately tinted, kid gloves. Gloves are necessary at any gathering where there is to be dancing.

*How Many Shall We Invite?*—The hostess should be careful not to over-crowd her rooms. A crush is an infliction, and to most people a positive horror. Where comfort is only to be found on the staircase, which becomes a refuge for a few, stranded out of the “madding crowd,” it is evident there are some present who should not have been invited. One is usually safe in inviting about one-fourth more people than can easily be accomodated, as about that proportion may be expected to send regrets.

A London authority defines a ball as “an assemblage for dancing, of not less than seventy-five persons.”

*Invitations.*—A lady never designates her entertainment in the invitation as a “ball,” the word, “dancing,” usually indicating the nature of the gathering.

The following form is the one most in use:

*Mrs. Samuel Seldon*

*requests the pleasure of your company*

*on Thursday evening, November fifth,*

*at nine o'clock.*

DANCING.

When the ball is to be given at Delmonico's, it is worded:

*Mr. and Mrs. Seldon*

*request the pleasure of your company*

*Thursday evening, November fifth,*

*at nine o'clock.*

DELMONICO'S.

If the ball is given for a young *débutante*, her card is sometimes enclosed.

In case the invitation is to a stranger, it is polite to enclose the card of the host, if to a gentleman, and that of both host and hostess, if to a married pair.

*Acceptances and Regrets.*—Answers should be sent within two days after receiving an invitation, and may be in this form:

*Mr. and Mrs. Edward Fairday*

*accept, with much pleasure, (or regret exceedingly that, owing to serious illness in the family, they are unable to accept)*

*Mrs. Samuel Seldon's*

*kind invitation for November fifth.*

25 BRUNSWICK SQUARE.

*Calls After the Ball.*—All who have received invitations should call on the hostess within ten days or two weeks after the ball. If the lady has a regular reception day, a call should be made on that day. Sometimes, when a lady has no particular day for receiving, she encloses a card with her invitation, naming some special day or days when she will be at home. If it is impossible to make a call, a card should be left at the door.

*A Few Suggestions.*—If you don't dance, don't go to a ball unless in the capacity of chaperon.

If you are a gentleman, don't exasperate your hostess by posing against mantels and door-ways, and saying, "No, thanks, I don't dance," when asked by her if she may find you a partner.

When there is plenty of conservatory room, the man who does not dance may be of some use, otherwise he is not. Be sure to dance with the ladies of the house. At a ball, do not dance more than twice with the same lady.

*The German.*—No one will think of giving a “German” unless well informed as to the numerous formulas and accessories, which are scarcely within the province of this book to explain. But, granted that the figures of the dance, and the nature of favors, etc., are understood, the first thing for the hostess to think of, is the selection of a leader.

Some society gentlemen become quite noted in their own circles for superior abilities in this line, and it should only be to one who is thoroughly competent that the hostess entrusts this office, for almost the entire success of the affair depends upon the capabilities of the leader.

Favors should be chosen with taste, and anything like ostentation should be avoided.

The hostess should see to it that ladies who are not so attractive as others, and are not often “favored,” are brought to the notice of partners and not suffered to remain sitting. A hostess of tact can manage this so adroitly as not to allow the lady in question to know that she has been neglected.

Generally, waltzes occupy the first part of the evening, and the “German” begins after supper.

The dress is the same as that worn at a ball, and all other arrangements, supper, attendance, etc., are the same.

*Invitations to the German.*—The same form as that used for a ball is proper, with the words, “The German,” and the hour it is to commence, engraved or written in the lower left-hand corner, in place of the word, “Dancing.”

Less formal “Germans” are given by clubs or *coteries*, who meet at different houses to practice the figures.

The invitations for such gatherings should be issued in the name of the young lady's mother, in this form:

*Mrs. John Brown*

*requests the pleasure of your company at a  
meeting of the "German,"*

*Friday evening, October eighth,*

*at nine o'clock.*

*Calls.*—Those who have received invitations should call upon the hostess within ten days, or on the first reception day, after the event.

*Parties.*—Parties are understood to be less formal than balls. They do not call for such elaborate arrangements or dressing as the latter, and are not exclusively devoted to dancing.

Conversation, music, etc., may occupy the earlier part of the evening. The dancing seldom begins until after supper.

One o'clock is usually the latest hour for departure.

*Party Invitations.*—The invitation at once indicates to its recipient the nature of the entertainment; and the hours of the party invitation show the distinction between it and the ball. For instance:

*Mr. and Mrs. Jefferson Blank*

*request the pleasure of your company*

*on Wednesday evening, December ninth,*

*at half-past eight o'clock.*

DANCING AT ELEVEN.





THE INVITATION.



Sometimes, instead of the latter words in the lower left-hand corner, "Cotillion at ten" is written.

When the party is to be very informal, the style of the note, or the word, "Informal," in the lower left-hand corner, should distinctly convey this fact to the recipient.

Few things are more embarrassing than to appear apparelled for a full dress party, and discover that the gentlemen are in frocks or cut-aways and the ladies in visiting dress.

*Opera and Theatre Parties.*—The opera or theatre party is a pleasant mode of offering hospitalities or conveying a compliment to a friend.

Sometimes, in arranging these parties, a dinner is given at six o'clock, after which the company proceed to the opera in carriages provided by the host or hostess. The gentleman assigned to a lady, to take her to dinner, becomes her escort during the evening, and boxes are provided to accomodate without crowding the party.

After the entertainment, the guests return to the house of their hostess for refreshments, and separate at twelve; a gentleman accompanies each lady home; usually, a maid or attendant calls for her with her carriage, or she may be accompanied to the theatre by her mother or chaperon.

A less elaborate and more popular form is that in which the host or hostess, after the acceptance of his or her invitations, leaves or sends tickets for the opera to the guests, and meets them at the box or boxes indicated for the evening. In this case, some male relative of the lady is also invited or a chaperon is provided to accompany her.

After the opera, supper is served, either at the house of the entertainer or at some fashionable resort.

Theatre parties are a favorite means, among well-to-do bachelors, of repaying social obligations.



*A Gentleman's Theatre Party.*—When a gentleman decides to give such a party, he secures a matron to chaperon the affair. She may be a lady of his own family, or any one in whom he has confidence as capable of managing such a party.

He gives his invitations personally, asking the consent of the mother for the favor of the daughter's presence for the evening, being careful to state the name of the chaperon and the names of the gentlemen who are invited.

The dinner, which is given after the entertainment, may be at the house of a friend or in the private parlor of some popular restaurant.

The host informs each gentleman as to whom he shall take to dinner.

The bachelor host pays his respects to his lady guests within a week after the party, and thanks them for the pleasure their presence afforded him. The young ladies should also call upon the one who consented to chaperon them.

From eight to twelve persons are the usual number invited to a theatre party.

*Other Forms.*—Sometimes the lady prefers to give the dinner before the play and to omit the refreshments afterwards.

When both dinner and refreshments are given, a lady guest may excuse herself from the latter without giving offense.

When a lady gives such an entertainment, guests call the same as after a party.

A lady invites by informal notes.

*Private Theatricals.*—When there are to be fancy-dress, or private theatricals, the arrangements as to refreshments and receiving are the same as for an ordinary party, but the invitation should clearly state the nature of the festivities. There should be added to the usual form for a party invitation, the words:



*Theatricals at eight; Dancing at eleven. Or, In character from Shakespeare. Or, if no especial book or author is designated, Fancy dress, or Masquerade.*

When any special dress is to be worn, invitations should be issued three or four weeks in advance, to give time for the necessary preparations.

Of course, the invitation should receive a response, and the guest should not appear in ordinary evening dress at any fancy or character party. At private theatricals, the usual evening dress is worn.

*Children's Parties.*—By all means see that the little people have early hours. A party from five to nine o'clock is much better than from nine to twelve, and one from three to six is better still.

It is a pleasant custom, and one worthy of observance, the celebrating of children's birthdays. These small festivities become red-letter days to be long remembered.

The refreshments should be plentiful but not rich. Salads, *pâtes* and wines should be banished, and sandwiches, cakes, ices and fruits served instead.

A special feature is the birth-day cake, and a pretty fancy is to have it decorated with as many wax candles as are the years of the one in whose honor it is made. These small tapers may be set in a ring around the edge, or placed in tin tubes and sunk into the top of the cake, and are lighted just before the little people come in to the table.

At the close of the supper, the child who is celebrating his or her birthday, if old enough to perform the duty, cuts the cake, and sends a piece to each small guest.

Presents are not expected from those attending the party.

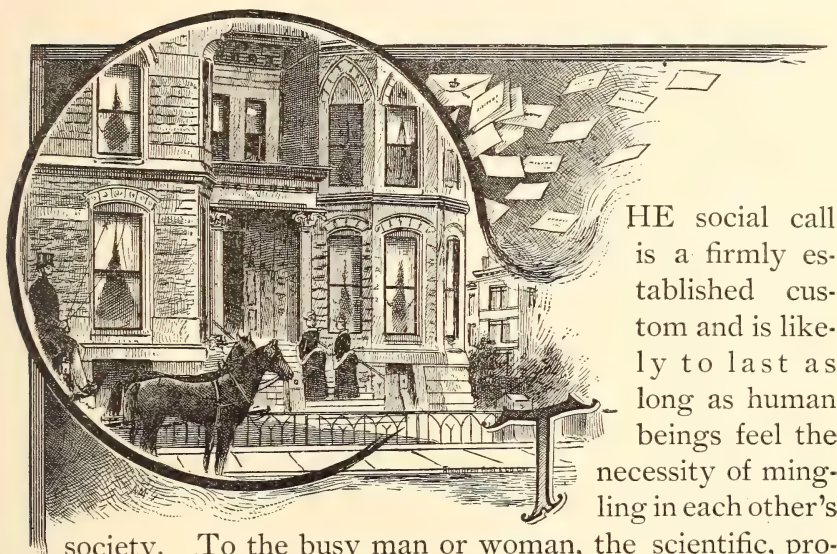
Games or dancing may follow the supper, and some older person should constantly superintend the amusements of the

little ones, to see that the merriment does not flag, and that no small guest is unhappy or neglected.

Children's parties may be celebrated in households that are in mourning, where all other festivities are banished. Childhood should not be clouded by a sorrow which it cannot comprehend.



## LADIES' CALLS AND CARDS.



THE social call is a firmly established custom and is likely to last as long as human beings feel the necessity of mingling in each other's society. To the busy man or woman, the scientific, professional, or literary worker, whose circle is narrowed down to a few chosen friends, the ceremonious call is regarded as an irksome exaction to be avoided. To the fashionable individual, whose life is a round of society's demands and returns, its strictly defined code is at once a law and a protection, without which chaos would come indeed. To the sensible, well-bred person, though he may avoid fashionable society on account of its ceremonious demands, the rules which govern it are a recognized necessity, and the understanding of them a part of his education.

*The Morning Call.*—"Morning calls," as they are termed, from the English custom of not dining till evening, and all that part of the day which precedes this meal being called

morning, should not be made earlier than 12 M., nor later than 5 P. M. From ten to twenty minutes is considered the ordinary length, and the limit should not exceed half an hour. When other visitors enter, the call is brought to a close as soon as possible. Upon leaving, bow to the strangers. A well-bred lady will not keep her hostess standing while she lengthens out the leave-taking or enters into conversation which should have been finished before she rose to go. Neither should the hostess detain the guest with long recitals or last words. If some of the attention which is bestowed on the art of entering a room was devoted to the equally important one of getting out of it, much weariness and vexation would be spared those who make and receive calls.

Ladies who are visitors at the house do not rise, either on the arrival or departure of other ladies, unless there is a great difference in age.

*The Evening Call.*—This should not be made earlier than eight o'clock, nor later than nine. As a general rule it should not exceed one hour in duration. Still, there are exceptions to all rules, and some there are who have said that even this was "more honored in the breach than the observance."

*Duties of the Lady Receiving.*—The lady of the house rises when her visitors enter the drawing-room, and, after giving them her hand and greeting them pleasantly, is careful to seat the latest arrivals near her, if possible. She leads or directs conversation to them for a time, but is watchful to see that no one is neglected. She delicately draws out the shy and reserved, encourages the witty, and acts as a gentle stimulus to all. Perhaps it is too much to expect that a woman possessed of all these qualities will be found every day, but when she is, who can estimate her power? Has it been told in France or Russia, where the limit was drawn to such influ-



ences as those of Mme. Swetchine and Juliet Recamier? In those salons where the learned, the brilliant, and the famous loved to gather, what was the motive force that impelled them there? A woman of noble character, fine intellect, and delicate sympathy was the subtle magnetism which drew forth from each the best that was in him. The hostess who is less anxious to shine herself than that others should shine, is sure to succeed.

Some ladies, when their callers leave, have the English habit of rising only, others follow them to the drawing-room door. They never resume seats until their visitors have left the room. Where a servant is to be summoned to open the door, the bell should be rung in good season, and the departing guest kept engaged in conversation until the servant is at hand. If the gentleman of the house is present, he accompanies the ladies to the outer door. In unpleasant weather they should not permit him to see them to the carriage.

Guests at the house from other cities, or any stranger who calls with a friend, should be introduced by the hostess, even when the custom of not introducing residents of the same place is observed.

To continue at work during a formal call would be rude, but during a prolonged visit, or friendly, informal call, work which does not interfere with conversation need not be laid aside.

A lady, not having a regular reception day, will endeavor to receive callers at any time. If she be unable, through any good cause, to do so, she will instruct her servant to say she is engaged. "Not at home," seems now to pass with some people for the same thing, and is not even considered a fib, as those who would be offended at being told the first, are left no chance for being so by the second. A visitor once admitted must be seen at any cost.

A lady should not keep a caller waiting without sending to ask whether a delay of a few minutes will inconvenience him or her. Servants should be instructed to return and announce to the visitor when the lady will appear. The hostess should always apologize for delay, which should never exceed five minutes unless it be positively unavoidable.

*Receiving New Year's Calls.*—New Year's calling is a pleasant social observance which should not be suffered to die out. On this day busy men of affairs pause to bethink themselves of old acquaintances whose faces they would fain see once more, and perhaps make new ones who may in time become valued friends. For this and the gentle courtesies, the genial good will and hearty fellowship common to this day, we say all honor to the kindly, hospitable old Knickerbocker custom, and "may its shadow never grow less!"

Those who intend to entertain elaborately, sometimes send out cards of invitation to gentlemen friends. These cards are engraved with the name of the hostess, and if she have daughters who are to receive, their names are placed below hers. If other ladies are to receive with her, she encloses their cards in the envelope with her own.

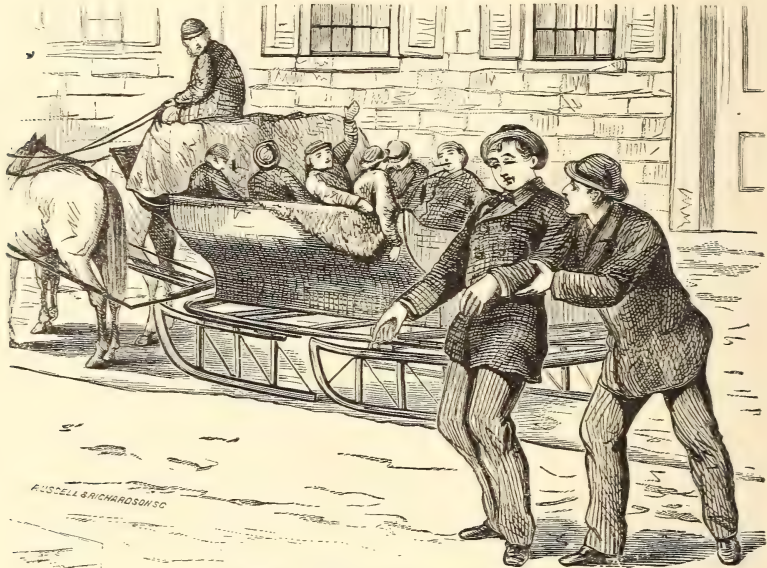
When the lady guest wishes to invite her own personal friends to the house of the hostess for this day, she writes upon her card the number of the residence where she will receive, and the hours for receiving, enclosing with it the visiting card of her hostess.

The lady of the house will use as an invitation, a card bearing her name, place of residence, hours for receiving, and the words "at home."

Upon such an occasion the ladies are expected to be in full dress—which does not mean bare shoulders and arms,—a square cut, or heart-shaped opening for the neck of the cor-

sage, and sleeves to the elbow, being now considered the most fitting for a day reception. There is scarcely any limit to the elegance of toilettes worn by married ladies at such times. Still, any of the delicate-tinted, crape-like wool goods, which are now manufactured, can be made into beautiful and effective dresses, and for young ladies are always appropriate. The lady who is assisted by her daughters in receiving, should wear a dark silk, satin or velvet, with rich lace, or dainty *ruchings*. Long gloves of a light tan or pearl color are *en règle*. Ladies should be dressed and ready to receive as early as 12 M., as gentlemen, who have a great many calls to make, generally begin about this time. The house is lighted as if for an evening, and a table is spread in the back parlor or dining-room as it would be for an ordinary reception or party. It is a difficult matter to serve hot viands, owing to the irregularity of time and the intervals between guests. For this reason the refreshments which are best adapted to this style of reception are boned turkey, pickled oysters, sandwiches, jellied tongues, *pâtés*, etc., with the addition of cake and fruit displayed attractively. Do not offer wine. Dear readers of the gentler sex, as you would help with your fair hands to raise the standard of a noble manhood, as you would not place one stone in the path of decency and morality, as you would ever lift up your voices for the pure and elevated, as you would not lead toward degradation one immortal soul, we pray you do not hold to the lips of those who can so illy refuse you, the intoxicating cup. If you are in the habit of offering wine at other times, do not on this day of days. Consider the case of a man who may call at fifty houses, if even one-fifth of that number offer wine. If he be unable to resist temptation, or is so kindly hearted as to be persuaded against his better judgment, can you think smilingly and comfortably of your own brother, father, husband, or lover, after he has passed through this round of

debauchery? If you can not, do not be one to help make some other woman wretched. Even suppose a gentleman should drink with two or three of his lady friends and stop there, he lays himself liable to the pique of others whom he is obliged to refuse. If he have self-control sufficient to abstain entirely, think of the disagreeable position in which you place him, for no gentleman likes to refuse a lady, and above all, his



WINE FROM WOMAN'S HAND.

hostess, what seems such a small request. Therefore, by all that is pure, sacred and holy, do not on this first, glad day of the year mingle with the cup of one human being humiliation and regret, or sow other than what you would wish to reap.

An admirable arrangement is the spirit-lamp under the kettle, which keeps the *bouillon*, coffee and tea always hot. These should be placed with the tea-cups and accessories on a small side table, and served by a maid-servant neatly dressed. A man-servant will also be necessary to wait upon the table,



and another to attend the door, which should be opened without waiting for the caller to ring. The man-servant in the hall should have a silver salver or card-basket in which to receive all cards; and these should be deposited in some receptacle where the ladies may examine them when the leisure time arrives for doing so.

Ladies rise to receive callers. The hostess offers her hand, and after an interchange of kindly wishes, the visitor is introduced to her lady friends. The young ladies, and those to whom he is a stranger, are not expected to extend their hands. If the caller is a friend or acquaintance of one of the lady guests, the hostess will express the same cordiality that she would to one who belongs to her own inner circle.

A gentleman should not be asked to remove his overcoat, nor to be relieved of his hat. During the brief visit, which rarely exceeds five minutes, he would generally prefer retaining them. If he wishes to dispose of either, he may do so in the hall, but as he is best acquainted with the dimensions of his list, and the time at his disposal, he is at liberty to act his own pleasure on this point. Neither should he be asked to stay, but when about to take his departure refreshments may be offered, but this hospitality should never be pressed, as the gentleman may have lunched only ten minutes before, and the human stomach has its limitations even on New Year's day. A servant will serve the guest, but one of the ladies may, if she wishes to show especial attention, accompany him to the refreshment room, but should return immediately on the arrival of new guests.

The lady who desires to be less formal may simply write "January 1" upon her visiting card, and send it to friends whom she would like to call upon her.

Having intimated a wish for visitors, it is expected that some refreshment will be provided. This need not be at all

elaborate; a simple visiting costume may be worn with light gloves, and it is not necessary to light the house artificially.

In some cities, the names of ladies who intend to receive are published in the papers on New Year's morning. This obviates the necessity of sending cards, unless, of course, the ladies prefer the latter method of announcement.

The lady who does not send invitations, but graciously receives all her friends and acquaintances, who wish to pay their respects to her, may or may not provide a table of refreshments as she chooses. Some houses are not so arranged as to make this convenient, or it may be impossible to obtain the requisite help for the setting and serving of a table. Where this form of hospitality is to be carried out under difficulties, it is better not done at all, and as the capacities in man for eating are limited, and he cannot partake at every house, it is quite as well to follow the plan, which many ladies have adopted, of receiving their friends without offering refreshments. Some present each caller with a button-hole bouquet instead. But whether the lady is to receive formally or informally, she should be ready to see visitors at 12 m., unless she intends to close her house; in which case a basket is usually hung from the door or bell handle, as a receptacle for cards.

*Calls of Acknowledgment.*—Calls should be made within three days after a dinner or party, if it is a first invitation; and if not, within a week. When a lady has been invited to a tea or other entertainment through the instrumentality of a friend, and has not previously met her hostess, she should call very soon afterwards. If her response is not followed by a return call or another invitation she will infer that the acquaintance is at an end. If, however, within a short time she invites her entertainer to her own house, and the lady accepts,

she will understand that a continuance of the acquaintance is desired.

After having visited a friend at her country seat, or after having received an invitation to visit her, it is proper that you should call upon her as soon as she returns to the city. If you do not observe that civility, your neglect will be construed into a desire to drop her acquaintance, and nothing but exceedingly strong reasons should lead you to take the latter course, after having been the recipient of the lady's courtesy or hospitality.

*A Visiting List.*—A lady should keep a visiting book in which receptions, calls made and to be made, are kept in strict account, with blank spaces in which to note future engagements.

*At a Summer Resort.*—Those who own their cottages call first upon those who rent, and those who rent call upon each other according to priority of arrival. Exceptions to these cases are where there has been a previous acquaintance and exchange of calls, or where there is any great difference in age, when the elder lady makes the first call, or takes the initiative by inviting the younger to call, or to some entertainment. When the occupants of two cottages, who have arrived at about the same time, meet at the house of a friend, and the elder of the two invites the other to call, it would be rudeness not to respond to the invitation. The sooner the visit is made, the more graceful will the attention be considered. If one lady asks permission of another to bring a friend to call, and it is given, it is decidedly rude to neglect to do so.

Residents of cottages always call first upon those at hotels.

*Reception Days.*—Some ladies set apart certain days or evenings once a week, fortnight or month, as the case may

be, on which to receive. When a lady has made this rule, and it is generally understood, her friends should be considerate enough to observe it by making it their convenience to call at this time, instead of upon other days. The reason of her having made such an arrangement is to prevent the loss of time from other duties, which being "at home" at all times is apt to entail. Acquaintances merely wishing to leave their cards, but not call, may do so upon other days, but not upon the regular reception day, as it would be a slight to present yourself otherwise than in person at a time when a lady has opened her house for the express purpose of entertaining her acquaintances.

The custom of giving up one afternoon or evening each week to the receiving of one's friends is one very much to be recommended. When the day becomes generally known, callers are spared the disappointment of not finding the hostess at home, people who are congenial to each other are apt to meet, who might not otherwise. It was in this way the brilliant men and women of France became known to each other in the last century; and, says Mrs. Sherwood: "No one can forget the eloquent thanks of such men as Horace Walpole, and other persons of distinction, to the Misses Berry, in London, who kept up their evening receptions for sixty years.

*After the Betrothal.*—When a betrothal has been formally announced to relatives and friends on both sides, calls of congratulation follow. The prospective bridegroom is introduced by the lady's parents to their friends, and his family in turn present their relatives and acquaintances to the bride to be. Announcements are generally made by the parents, who leave the cards of the betrothed, with their own, with such persons as they wish should continue the friends of the pair who are to be wedded.



*Congratulations.*—When any happy or auspicious event has occurred in a family, such as a birth, a marriage, the acceptance of some high office or position, or when one of its members has distinguished himself or herself by a fine oration, a notable work of art or literary production, it is graceful and kindly to show your appreciation and good will by a call of congratulation. We may feel that our friends are glad of our happiness or success, but there is yet to be found the human being who is not made the least bit happier by hearing them say so.

Says Chesterfield: "Compliments of congratulation are always kindly taken, and cost one nothing but pen, ink and paper. I consider them as draughts upon good breeding, where the exchange is always greatly in favor of the drawer."

*Condolence.*—Visits of condolence should be made by friends within ten days after the event which occasions them, and by formal acquaintances immediately after the family appear at public worship.

If admitted, callers should not allude to the sad event, unless it is first mentioned by the bereaved. Many sensitive and nervous people suffer renewed torture by the re-opening of such wounds by well-intentioned but unthinking visitors. For the same reason the custom of sending the old-fashioned, harrowing letters of condolence has fallen into disuse.

*First Calls.*—It sometimes becomes a question between old residents as to who shall call first. When this is the case the older one should take the initiative.

We once happened to be present where there were two ladies who had frequently met, but had never exchanged calls. The elder of the two, who was married, said to the other, who was unmarried: "I wish you would come and see me."

"O, I think you ought to first come and see me," was the answer.

"If Mrs. B has asked you to call, she means it," said an old lady who was present, and whose reputation for kindness and motherliness fully excused the interference.

The young lady, feeling the gentle rebuke, flushed slightly, but quickly answered: "I have no doubt of it, and I shall have great pleasure in calling."

After Mrs. B had departed, the old lady said: "You see, my dear, when an older person expresses a desire to have you visit her, her invitation should meet with something of the same response as if she had first come to see you, and it is better not to haggle over the point of priority."

The young lady made the first call.

When a first invitation is answered by a mere formal note of regret, the invitation is not repeated. A person of good breeding will always accept a first invitation if possible. When circumstances will not allow of the acceptance, an informal note should so fully explain the reasons that no doubt can remain as to the appreciation of the courtesy.

Residents always make the first call upon the stranger in town, whether she is visiting or has come to live in the place.

Sometimes a lady who has removed to a new city, and wishes to become acquainted, adopts the expedient of sending out cards for several days in the month. These are sometimes accompanied by the card of some well-known friend. If these cards are acknowledged by the calls of the desired guests, the stranger may feel that she has made a very pleasant and desirable beginning. Failure to respond either by call or note of regret to such an invitation, is a rudeness of which no well-bred person will be guilty. If a lady does not wish to keep up an acquaintance thus begun, she can discontinue her calls, but a civility such as an invitation should never be allowed to pass without some acknowledgement.

First calls should be returned within a week.

No first visit should be returned simply by a card, unless it is followed by an invitation.

As a rule, calls made in person are not returned by card, and *vice versa*.

Ladies who know each other by sight, and have exchanged calls without meeting, should bow when the occasion presents itself. They will, of course, seek the first possible opportunity of being introduced.

*Never.*—Never take young children or dogs with you into anyone's drawing-room. Even if you get away from the house without their having done any harm, you have doubtless kept your hostess in a state of nervous alarm, which annuls all pleasure she may have had in your visit.

Never make a long call if you find the lady you have called to see dressed ready to go out.

Never bring your umbrella or water-proof into the drawing-room if making a social call.

Never call at the luncheon or dinner hour.

Never make an untidy or careless toilette in which to visit a friend.

Never allow three or four out of your family to accompany you when making calls. Two, or at most three, of one family are all that should call together.

Never, if you are a lady, call upon a gentleman except on business.

Never, while waiting for the hostess, touch an open piano, walk about the room, nor handle bric-a-brac.

Never offer to go to the room of an invalid, but wait to be invited to do so.

Never remove your bonnet during a call unless asked to do so. A lady, however, may always take off a wrap upon entering a heated room, as health demands this necessary pre-

caution against colds. A polite hostess will usually invite a visitor to lay aside a wrap, especially if the weather be very cold, necessitating heavy outer coverings.

Never call upon guests at a house where the host and hostess are unknown to you, without leaving cards for them also. You cannot exercise the same freedom at a private house that you would at a hotel.

Never, if you cannot recall the name of a person, stumble through an interview on uncertain ground. Frankly state the truth in the matter and save embarrassment on both sides.

*Cards.*—A bit of pasteboard on which is engraven a name may seem a very insignificant, unimportant thing to the individual who has never used one. To the man or woman of polite society and the world, it is either an *open sesame* or bolted door to much that is worth living for. If the small square of bristol board stands for so much with some people, it is quite necessary that its general appearance and make-up should be a matter for careful consideration, since these qualities will convey to the fastidious, at a glance, something of the social status of the owner. The style of the card is apt to change slightly each year, but good taste has established certain rules by which one need never be very much out of the fashion. These are, that the card should neither be noticeably large or small, that it should be white, of fine, unglazed texture, guiltless of all manner of decoration, emblem or crest, and bear nothing but the name or, possibly, the residence or day of reception, in clear, unflourished script. "Mrs." or "Miss" should be written in every case.

*Titles.*—When a lady has herself earned a title, she may use it upon her cards, but she should never borrow her husband's. Good society will be sure to smile at a card bearing the inscription: "Mrs. Lieut. Brown, U. S. A.," or "Mrs. Dr. J.



B. Smith." A married lady's card should always bear her husband's name, as, "Mrs. Charles Grandcourt." Whether, after his death, she should continue to call herself by his name, or simply write "Mrs. Sarah Grandcourt," is now a mooted point, the majority being rather in favor of the latter form. Still, there seems no very good reason why those who prefer the former should not adhere to it, unless there should be a married son having the same name as his father, when two Mrs. Charles Grandcourts might lead to the elder being called "old Mrs. Grandcourt," in which case the widow would generally prefer to use her own name.

During a young lady's first season, her name is engraved under that of her mother. She may afterwards continue this form, or have her own separate card, as she prefers.

*P. P. C. Cards.*—These letters stand for "*Pour Prendre Congé*"—to take leave,—and should appear at the lower right hand corner, the best usage being in favor of capitals.

When a lady leaves town for a voyage or extended absence, it is customary for her to send by mail P. P. C. cards to those persons whose acquaintance she wishes to keep up. When she returns to town, her friends may call upon her as soon as they know of the event, or she may signify her presence by again sending cards with or without an "at home" day upon them.

A young lady about to be married, leaves her card in person about three weeks before the event, but she does not make visits. Her mother's or chaperon's card should accompany her own. Their names are not engraved together, as the young lady, about to assume a new dignity, very properly feels that she may use her own individual card to signify to her friends that they are to be welcome to the home of which she is soon to become the presiding genius.

*Folding or Turning Down Corners.*—Turning down the left hand upper corner signifies congratulations; the left hand lower corner, condolence; the right hand lower corner, “to take leave;” the right hand end, delivered in person, if folded through the middle, and left for lady of the house, the whole family is included. This latter form does not embrace guests visiting at the house; a card should be left for each one.

*At Receptions.*—Cards should always be left in the hall when entering a reception, as this is a great convenience to the entertainer when arranging her visiting list. Cards or calls after a reception are not necessary, unless the person invited was unable to be present.

On a reception day, it is not allowable to leave a card without entering. Of course, on a day when special invitations have been sent, one would scarcely commit the enormity of leaving a card, unless unaware that a reception was being held.

*Congratulation or Condolence.*—Cards of congratulation or condolence must never be sent by mail, but must be left by special messenger or in person. Flowers may accompany either one. Upon cards of condolence some appropriate sentiment may be written, but when the sender is only an acquaintance this is usually omitted. Cards of condolence demand no answer. They are expressions of a sympathy so delicate that no response is expected.

*Cards by Mail.*—Cards of introduction, of invitation and reply, and P. P. C. cards may be sent by mail; all others should be delivered in person or by messenger.

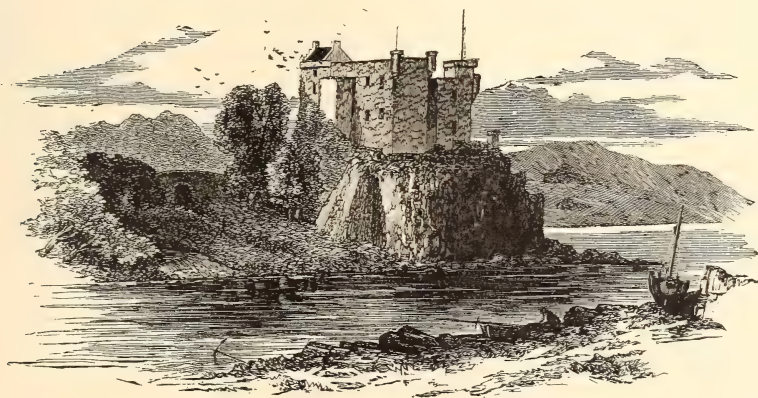
*The Husband's or Relative's Card.*—A lady may always leave her husband's card with her own; it is no longer fashionable to engrave both names upon the same card.

When a son enters society, his mother will leave his card with her husband's and her own. This signifies that it is expected that he will be included in invitations to members of the family, a form of etiquette which simplifies matters, and is a positive necessity in a society where gentlemen have so little leisure as they do in this country.

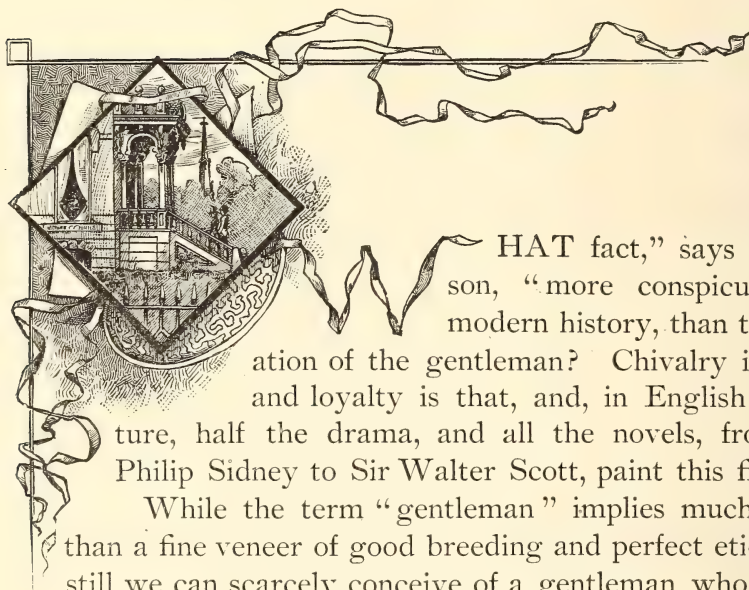
A near lady relative may attend to this formality, if by any reason it can not be done by the mother.

*Change of Residence.*—When a lady removes her residence, she should leave a card, with her new address, with those who are expected to make the next visit to her. She may send it by mail to those upon whom she called last.

*Once a Year.*—A card left once a year is understood to continue the acquaintance.



## THE CALLING CUSTOMS OF GENTLEMEN.



THAT fact," says Emerson, "more conspicuous in modern history, than the creation of the gentleman? Chivalry is that, and loyalty is that, and, in English literature, half the drama, and all the novels, from Sir Philip Sidney to Sir Walter Scott, paint this figure."

While the term "gentleman" implies much more than a fine veneer of good breeding and perfect etiquette, still we can scarcely conceive of a gentleman who is entirely wanting in the outward indications of breeding and refinement, for—to again quote the Concord philosopher—"Defect in manners is usually the defect of fine perceptions."

Certain codes and observances are the outgrowth of much experience of society, and while one's perceptions may be fine enough to lead him, in the main, to do the right thing, still there are certain small points which he comes upon, that other people have run against before and settled. If he have not the lightning-like perception necessary to grasp the situation



at a glance, he may be glad to know how others have settled it before him; for that which the majority have agreed upon in these matters may generally be safely accepted as the right decision. It is better to even be over punctilious as to rules, than to have no rule at all; for as the poet Young says:

“Stiff forms are bad, but let not worse intrude,  
Nor conquer art and nature to be rude.”

In “As You Like It,” the gentle duke is shocked at “a rude despiser of good manners.”

*The First Call.*—A gentleman, after having been presented to a lady, can seldom tell whether she will care to continue the acquaintance. Being modest enough to have this doubt, he does not wish to ask permission to call, and must therefore wait to be invited; or, he may do that which is considered in polite circles quite as good form, that is, he may simply leave his card at her residence, and if the acquaintance is desired, the mother or chaperon will send an invitation for him to visit the family, or, perhaps, to attend an entertainment to be given at the house. After the latter courtesy he will, of course, call to pay his respects, and, upon being invited to visit, will not be slow to respond.

If his card receives no answer, he may conclude that the lady's circle is already sufficiently large, and will wait, as would any stranger, to be recognized when they again meet.

If a lady has stated a time at which a gentleman may call, he should be careful to be prompt, and to allow nothing, if possible, to prevent him from keeping the engagement. Should he be unable to appear, he should immediately despatch a messenger with a note explaining his absence. Gentlemen must remember that a lady's *amour propre* is quite as quickly wounded as their own, and that carelessness has sometimes killed a friendship.

When an invitation to call, without specifying any time, is given by a lady, a gentleman generally considers it quite the same as no invitation at all, as the lady may be out or engaged, when he makes his appearance.

*The Visiting or Calling Card.*—This is a more important matter than it may at first seem. A man's acquaintance with polite society is sometimes gauged by this bit of pasteboard. In the first place, it should be unglazed and of the finest quality. The size can be determined by enquiry of a fashionable stationer. If written by the owner, the prefix "Mr." is not used, but the most correct style is now considered to be the neatly engraved script with "Mr." before the name. The address should be placed in the lower right hand corner, in this wise:

*Mr. John Darrel.*

545 SANBORN AVE.

*When to Call.*—If a gentleman can command leisure, he calls upon a lady at the strictly conventional hours,—between two and five o'clock P. M. If he be a business man, he makes his visit between eight and nine o'clock in the evening. A gentleman who calls a half hour or more before eight, for fear the lady may be out, is very apt to displease a well-bred hostess by his over eagerness or ignorance of society usages.

*Whom to Ask For.*—When a gentleman makes a formal call, he should ask to see all the ladies of the family; and should send in a card for each one, though it is quite permissible to send in but one.

If he be calling upon a young lady who is a guest of people whom he has never met, he should send in with his card for the former, a card for the hostess, at the same time asking to see her. The latter may decline to interrupt his visit with his friend, but it is considered graceful and hospitable for the hostess to enter before the close of the visit, to assure the gentleman that any friend of her guest, is entirely welcome in her house.

A gentleman should always ask to see the mother or chaperon of the young lady whom he visits. In America, a young lady who has been out in society one season may receive a gentleman without the assistance of an older person, still, the caller should never fail to ask for the mother or chaperon, even if she continue to excuse herself. Should the elder lady appear and remain throughout the visit, the true gentleman, however annoyed he may be at the presence of the third person, will not allow the slightest appearance of displeasure to be apparent. He will address the greater part of his conversation to the mother, and never fail to ask for her when he calls.

Many cultured and elegant women are, by reason of their larger experience, more charming and attractive in conversation than their daughters, and young gentlemen often seek such homes quite as much for the mother's as the daughter's sake.

If the elder lady always enters and remains during the entire visit, no matter how often the gentleman may call, the latter is quite right in concluding that there is some strong reason for her constant attendance on her daughter or charge; and the sooner he divines her motive the better for all.

In Europe, such a line of conduct on the part of a mother or chaperon would only be a necessary observance of etiquette, and a gentleman who has sisters or daughters will not consider such rules severe. Says a recent writer: "The man

who quarrels with them, or with their enforcement, is just the person for whom they were established by those who, by reason of superior social position, experience and refined culture, have combined to ordain them."

*After an Entertainment.*—A gentleman should call within a week after having been invited to an entertainment, whether he accepted the invitation or not. If he can not call, he must at least leave a card for both host and hostess. This latter courtesy is imperative and should never be neglected. If the recipient of hospitalities is careless on this point, he need not be surprised if he is left out in future.

If a gentleman be married, his wife may leave his card for him with her own. If he leaves his card in person, the corner should be turned down to signify the fact.

*Answering Invitations.*—A gentleman should promptly answer all invitations, either accepting or declining them. Invitations to receptions, kettle-drums and similar entertainments may be answered by mail; those to balls, parties, dinners, and all formal entertainments, by special messenger.

*Calling with Ladies.*—A gentleman, attending ladies making ceremonious calls, should ring the bell, follow the ladies in, and be the last to greet the hostess, unless he is obliged to introduce. He should never be seated while they are standing, and should follow the ladies out, being the last to take leave.

*Calling with Strangers.*—A gentleman, unless he be a very old and valued friend, should never take a strange gentleman to call upon a lady, without first getting her permission to do so.

*Acknowledging a Courtesy.*—A gentleman, when invited by a lady to visit her, will acknowledge the compliment with thanks; and, if he really desires the acquaintance, will not neglect to pay his respects within a week. If he can not call, he must leave a card.



*Calling at a Hotel.*—A gentleman, visiting a friend at a hotel, will send up his card and remain in the parlor, never offering to go to his friend's room until invited. Of course, a lady will always receive a gentleman in the parlor or reception room, unless she should have a parlor for her own use, where, if she be a young lady, she may entertain her guest in this apartment in the presence of her mother or some older person.

*The Formal Call.*—In making formal calls, a gentleman may wear the usual morning dress—a black frock coat, dark trousers, a dark silk tie, and a neutral tint or unobtrusive shade of gloves. In warm weather, lighter colors are permissible. He retains his hat in his hand, but never lays it upon a chair or any of the furniture. He may place it upon the floor, under or beside his chair. His cane he may also retain, or leave it in the hall, as he prefers. Soiled overshoes should not be worn into the drawing-room. At summer resorts, less ceremony is observed in the matter of dress, and whatever clothes are suitable to the place are worn in making visits. On the entrance of ladies, he rises and remains standing until they are seated. He does not wait for an invitation to be seated, but takes a convenient chair within easy talking range of the lady on whom he has called. He will certainly try to control all fidgeting, such as twisting his cane, tilting a chair, twitching his watch chain or drumming on the furniture; and try to be cool, self-possessed and agreeable, talking in an unconstrained, but not familiar manner, and not monopolizing the conversation. The man who never listens is about as unwelcome as the man who never talks. Somewhere between the two, is a golden mean, and the one who possesses it is master of the situation.

In case other ladies enter the room during his call, he rises and remains standing until they are seated. He need not

offer a seat unless the hostess requests him to do so, and then it should not be his own, if others are at hand. If ladies to whom he is talking rise to take leave, he rises and accompanies them to their carriage. Unless his stay has been very very short, he may take leave of the hostess and depart at this time with less awkwardness than if he returns to the house; but this is entirely a matter of his own preference. He may converse with any who are in the drawing-room without an introduction. Should several others arrive, he will take advantage of the first lull in the conversation, to take leave of the hostess, one bow sufficing for the others. The formal call should not very much exceed fifteen minutes, and a gentleman, without consulting his watch, will rise promptly, and get out of the room as soon thereafter as is consistent with grace and ease of manner.

*Calls of Congratulation.*—When a friend has distinguished himself or herself by a fine oration, the authorship of a book, a work of art, or has been chosen to fill a position of high honor, a visit of congratulation is always in order, and can only be kindly understood by the recipient. To some people, the consciousness of a public honor only becomes of value, when near or dear friends express their appreciation and delight. You do not know how much your friend may care for your sympathy, and wait for some outward manifestation of it. If, then, you can make his heart one whit the happier by your delicately expressed appreciation, do not lose time before hastening to do so. A lost opportunity to do good sometimes becomes a mill-stone on one's conscience. Says Shakespeare:

“The means that heaven yields must be embraced,  
And not neglected; else if heaven would,  
And we would not, heaven's offer we refuse.”

*The Yearly Call.*—A gentleman should not neglect to make a yearly call, when friends have returned from summer vacations, and before the “season” begins. If he does not do so, he need not be surprised if he is not included in the invitations to entertainments given by them. He should leave a card at each house where he calls, as this will assist the lady’s memory when making up her list, which is quite a considerable task if one has a large circle of acquaintances. The exact address should be placed upon the card, as this is a great saving of time and trouble to the lady, when issuing invitations. If cards are left once, they need not be left again during the year, except after an entertainment, or for a guest.

*After a Marriage.*—If a gentleman has received an invitation to a wedding reception, he should afterward call on the parents who sent the invitation. If, not being able to attend, he send a card by some member of the family, he need make no call until he receives cards naming the address of the newly wedded pair. If he has received an invitation to be present at the marriage ceremony, he should call as soon as possible upon the parents and the young married people.

*A Bridegroom’s Card.*—When there has been no wedding reception, or the invitations have included only the family and most intimate friends, the bridegroom sometimes sends his bachelor card, enclosed in an envelope, to those of his acquaintances whom he wishes to visit him in his new home. Recipients of such cards should not fail to call upon the bride within ten days after her permanent address becomes known.

*Letters of Introduction.*—If a gentleman be the bearer of a letter of introduction, he calls upon the lady or gentleman addressed, and sends in his own card with the one that introduces him. If the person who has given him the letter be held in esteem, he will be sure of a cordial welcome. If he be

a person of tact he will not be long in determining whether the kindness he receives is all for his friend's sake, or whether he may feel himself entitled to a share on his own account. If he find the acquaintance less pleasant than he anticipated, there are always ways of avoiding it, or breaking it off. The gentleman who has been kindly received leaves his card on taking his departure from the place. If he should again return to the city, he may send his card, but must not feel indignant if it receive no recognition. Should it be noticed, he may be convinced that this time it is for his own sake, and that the acquaintance is desired.

*Receiving the Bearer of an Introduction.*—When a gentleman receives a card or letter of introduction from another gentleman, through the mail or by messenger, he must not fail to acknowledge, in person, its receipt within three days. If it be impossible for him to do this, he must send an explanation by special messenger, and a proffer of such courtesies as he may be able to extend. After the interchange of these civilities, if the receiver of the introductory card be satisfied that he owes nothing more to the person who has sent the stranger, the acquaintance may cease without any unpleasant feeling on either side. If, however, the acquaintance prove mutually agreeable, an interchange of civilities may continue, as long as the stranger remains in the place, but the receiving gentleman must offer the first hospitalities before he can accept any from the stranger whom his friend has sent to him.

*Notes and Visits of Condolence.*—After a friend has suffered a bereavement, a call should be made within ten days, if on intimate terms with the family; if not on such a footing, a call within one month, or as soon as the family have appeared at public worship, is considered proper. Mere acquaintances only call and leave a card, with inquiries after the



health of those in affliction. Friends may or may not be admitted, according to the physical or mental condition of the bereaved. If received, a visitor should not allude to the sad event, unless the other introduce the subject, or seem to wish to make it a topic of conversation. When this is the case, a tender and delicate sympathy should be expressed, and whatever maxim of philosophy, Christian resignation, or fine fortitude, that the tact of the consoler may suggest. Sometimes such words fall fruitlessly upon a bruised heart, but again they have become "as the gentle rain from heaven upon the place beneath." Says a recent author: "Often a phrase, on which the writer has built no hope, may be the airy bridge over which the sorrowing soul returns, slowly and blindly, to peace and resignation. Who would miss the chance, be it one in ten thousand, of building such a bridge?" But if you can do nothing more than harrow up the wounded soul with a stronger and deeper realization of its loss; if you can only echo the hackneyed phrases of consolation, with which the old time letters of condolence ran over, and of which we have spoken in a previous chapter, we beseech of you, leave nothing more than your card. Sometimes a flower, or a book, or a simple message, such as "I send you a pressure of my hand," "My love and sympathy, dear friend," or some other sentence of that sort, is an expression of condolence which may come gratefully to the sufferer.

*Call in Person.*—A call, made in person, must be returned in person, and not by card.

*At the Club.*—In acknowledging, by card, courtesies received from a club, one card will suffice.

*A Graceful Civility.*—It is a graceful civility for a gentleman, when calling, to leave cards for professional people, and aged ladies or gentlemen, who are unable, through failing

health or too great demands upon their time, to return calls. A proper respect for age or eminent attainments is always an evidence of refinement and good breeding.

*New Year's Calls.*—In the busy life of America, there seems so little opportunity for social intercourse, that so pleasant a custom as the call on the first day of the year should not be suffered to die out for lack of observance. The old days in which a man could seize the slightest pretext for an excuse to call upon a lady on this day, have passed away. In those primitive times, the fact that he was an *employé* of the master of the house, happened to live in the same block, furnished the family larder, or at some remote time had been introduced to the hostess or one of her family, afforded ample excuse for his invasion of her house on this particular occasion. Naturally, ladies of refinement, while too well-bred to show their annoyance, objected to this miscellaneous assortment of strangers, whose manners were often not at all to their tastes; and this may have had something to do with the decline of the custom in very large cities like New York. In these days, a gentleman only calls upon those ladies who are acquaintances of the ladies of his own family, or who have, by their graciousness to him on former occasions, assured him by word or manner that he will be welcome. He may also, if an entire stranger, venture, if asked by a friend who is sure of his reception. Less formality is observed on this day than upon any other, and a gentleman is not expected to ask permission regarding whom he shall bring, but may call, accompanied by one or even two strangers, if he wish. It is a foregone conclusion that his companions are fit persons to introduce to his friends, else he would not be with them; for this reason he should be careful about choosing his company. Strangers, thus introduced, need not feel agrieved if the hostess fail

afterward to recognize them. With the very best intentions in the world, she may be the one who, out of a multitude of faces seen at such a time, can not recall those of strangers.

*The Acquaintance Not Continued.*—For the above and other reasons, an acquaintance begun upon New Year's day is no plea for its continuance, unless the lady take the initiative, and evince by her recognition and manner that she desires it.

*What to Wear.*—A gentleman should be attired in a morning costume of dark coat, vest and tie, and light or dark trousers, as suits him best. He wears what would be suitable at any time for a call upon a lady. His gloves should be of a neutral tint. A dress suit is never correct until afternoon or evening.

*When to Begin.*—Some gentlemen who have a large list begin to call as early as 11 A. M.; but 12 M. is generally considered in better form. Should a gentleman be obliged to begin at the former time, he should choose those families where he is most intimately acquainted, reserving the formal calls for a later hour. Calls may be made until ten in the evening.

*Sending Cards.*—Many gentlemen who can not visit enclose cards in envelopes, and send them by messenger or, the day before New Year's, by mail, to their lady friends. Where the gentleman drives from door to door and leaves cards, the right side is folded over to assure the ladies of the fact that they are delivered in person. Opinions regarding the correctness of this custom are divided, a very good authority having said: "Let a gentleman call, and in person, or take no notice of the day."

*The Proper Card.*—A gentleman's visiting card, without additions of any sort, is considered in the best taste.

*Entering the House.*—If there is a man at the door with a tray or card-basket, the caller deposits his card therein, otherwise he leaves it upon a table or any other convenient receptacle in the hall. If he is not known to the hostess, he sends in his card to her, and the guest or lady member of the family, with whom he is acquainted, introduces him to the lady of the house.

He may or may not, as he chooses, leave his overcoat, hat or cane in the hall. Gentlemen generally prefer to retain these belongings, as the New Year's call rarely exceeds fifteen minutes in length, and is often limited to five. He may relieve himself of these incumbrances if he wish, as the ladies leave this to his own option. He does not remove his gloves, nor is it necessary for him to apologize for their presence as he takes the hand of his hostess.

If the room be full, and he a stranger, he may only be introduced to the lady of the house, but, should the opportunity offer, he is at perfect liberty to speak to other ladies who are present.

He has a right to decline refreshments, if he do not wish to partake. He should decline wine or any spirituous liquor in every instance. If he make this a rule, and adhere to it, no one can feel offended. He wishes to appear to the best advantage on a day when he will be sure to have to stand the test of comparison with many others. He can not afford to run the risk of appearing the least bit muddled, stupid or loudly loquacious, which may be the result of a glass or two. He most decidedly can not risk the unpardonable insult to a lady of appearing in her presence intoxicated, which will probably be the result of a good many glasses.

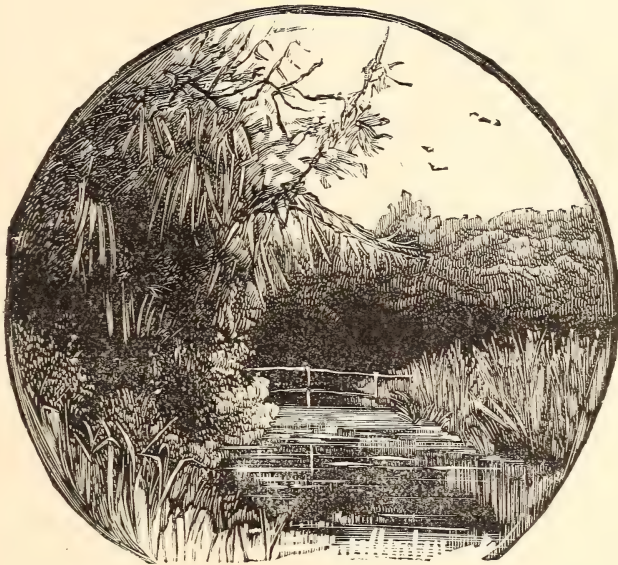
The arrival of more guests should be the signal for retiring. The leave-taking should be brief. A gentleman may take his departure from the refreshment room, without again



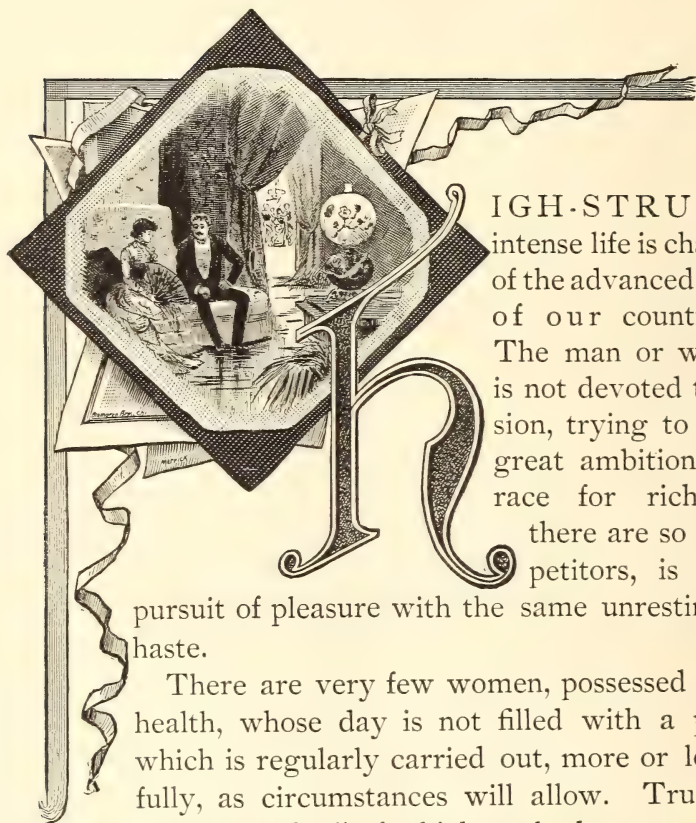
visiting the drawing-room, if the latter apartment be very full and the hostess much engaged.

Clergymen do not make calls, but receive at their own residences. A gentleman always tries to include in his calls the minister in charge of the church he attends.

On the first New Year's day after marriage, the husband does not make calls, but receives with his wife, at home.



## VISITORS AND VISITING.



**R**IGH-STRUNG, busy, intense life is characteristic of the advanced civilization of our country to-day. The man or woman who is not devoted to a profession, trying to compass a great ambition, or in the race for riches, where there are so many competitors, is at least in pursuit of pleasure with the same unresting, feverish haste.

There are very few women, possessed of average health, whose day is not filled with a programme which is regularly carried out, more or less successfully, as circumstances will allow. True, the mass of "unconsidered trifles" of which such days are made, may seem of little moment to one of grave aims, but to him whose life is made of trifles, each one is of vast importance.

The "help" of to-day has arrived at a point where either a radical revolution or the deluge must be close at hand. Lack of training, incompetence, impudence and independence

on the part of the help, and ill-trained, inexperienced, unreasonable, or thoroughly bad mistresses, are some of the causes of the household reign of terror, which follows the entrance of the "new girl" on the scene of devastation. The mistresses of some homes spend a large share of their time interviewing, engaging, and "breaking in" new servants, and the back stairs of some mansions continually echo with the tramp of the porter, either bringing in or carrying out trunks and valises at all hours of the day. Unfeeling, unreasonable mistresses are sometimes accountable for indolent, unambitious help, and *vice versa*; and always in the end the righteous have to suffer. But the servant-girl problem must not be discussed here. It would fill a book, let alone one chapter. Suffice it to say, it is here and must be faced. Taking this and the high-pressure living into consideration, the person who contemplates a "swooping down" unexpectedly, or even at a day or two's notice, with bag and baggage, upon a household, must be either inexcusably thoughtless or exceedingly selfish. How can such a guest tell what plans have been made by the hostess? Perhaps other friends who have been expressly invited are expected, or have already arrived and the house is full. Perhaps there is no servant, or the household is in the transition state between the going out of the old administration and the coming in of the new; or the lady of the house may have arranged, herself, to make a visit, and the coming of the invader thus despoils the plans of two families.

*A General Invitation.*—In view of the above contingencies, we most emphatically say, do not accept such an invitation as "Do come and make us a visit," though felt to be earnest and cordial, without something being added unto it by way of preliminaries. A lady should scarcely go to city, town or country to visit her own sister, without first writing to announce her coming, or asking if it will be convenient. Even the



members of one family may have times when they can more perfectly enjoy each other's society than at others.

*The Right of a Hostess.*—The hostess unquestionably has a right to say whom she will entertain; and none but intimate friends, between whom there is a perfect understanding, will even write to announce an intended visit, but will wait for a special invitation.

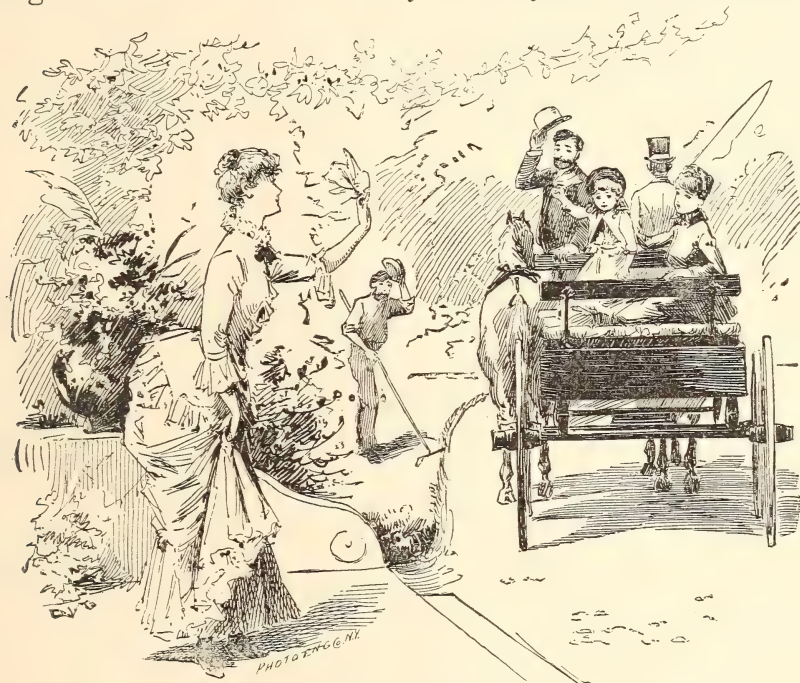


“WELCOME THE COMING.”

*The Time Specified.*—When such an invitation is extended, the time for coming and length of visit should be clearly stated. By this arrangement, the guest will not unconsciously disarrange her friends' plans by staying too long, or frustrate any pleasant projects for her entertainment, by departing before they can be carried out. At English country houses, the time and duration of a visit is always specified, and the guest who makes himself particularly charming and desirable, is urged to repeat the visit at a very early date, instead of being persistently pressed to remain. It is understood that the visitor has other invitations and plans, even if the host or hostess may not.



*A Limit Made by the Guest.*—When no time has been set for departure, in the invitation, the visitor will make his own limitation, and inform his entertainer. If the latter has made no such specification, he does not like to ask his guest how long he intends to remain, and yet it may be inconvenient for



"SPEED THE PARTING."

him not to know. When one has to set his own time, it is best to limit his visit to three days, or a week, according to the degree of intimacy, or the distance he may have come. If the host or hostess insists on a prolongation of the visit, arrangements can be satisfactorily made accordingly

*Making One's Friend a Convenience.*—We by no means wish to discourage or underrate the beautiful old institution of hospitality. We confess to a sort of reverence for the sacredness in which it was held by the Arab in his tent, and the

ancient nomadic nations of the earth. But it meant a very different thing in those simple, primitive times from what it means now. In those days, there were no hotels. Now, if a person wish to see a distant city, or have business in the place, we can see no human reason why he should not stop at a hotel, or why he should feel that he is at liberty to look upon his friend's house as such. Let him, if he wish to see his friend, by all means send his card, or call; then, if his company be urged for a visit, he experiences no loss of self-respect in the acceptance.

*Duties of the Host or Hostess.*—Offer your guests the best that you can give, and then make no apologies for having no better. See that their food is well cooked and neatly served, that the sleeping-room is in order, well aired, and if the weather be cold, as comfortably heated as possible. Foolish lavishness and ostentation are a proof that the wealth which prompts them is a recent acquirement. Unless a hostess be a sufficiently good housekeeper to keep the domestic machinery oiled and noiseless, unpalatable food, irregular meals and slatternly service will detract much from the most cultured atmosphere and the warmest welcome. Inform your guest of your hours for serving meals, but if it should happen that for any sufficient reason he can not be promptly at hand, serve him, if long after the meal, with a light lunch, and much good humor. If your help is so insufficient as to make this a great inconvenience, he will not be apt to allow you to go to the trouble of serving him between meals again. But you would better serve lunches every day than to have such iron-bound rules regarding meals that he feels like a condemned criminal if not on hand at the instant. Neither neglect nor worry him with too much attention. The moment he begins to feel that he is being entertained, he begins to suspect that he is a burden.

If possible, arrange some amusements for his special benefit, to show that you wish to please him; but, if you have household or other duties to perform, do not hesitate to go about them as usual. If you have a letter to write, or are in the habit of taking an afternoon nap, do not hesitate to retire to your own apartment and take the necessary time. "If," says Mrs. Sherwood, "you have a tiresome guest, who insists upon following you around and weighing heavily on your hands, be firm, go to your own room and lock the door."

Remember that if you do not care for certain hours for retirement, your visitor may, and if he evince a disposition for such a time, respect his inclination. In other words, let him alone. If you are entertaining in the country, do not insist on your visitor accompanying you to church, or to tea-parties, or visits with people in whom he has no interest. It is polite of course to invite him, but do not press the matter; let him feel that he is at perfect liberty to decline.

*The Model Host or Hostess.*—A recent writer has said: "To be a charming hostess requires all the best qualities of the legendary angel, combined with the fascinating wisdom of the arch-enemy. A morbid devotion to truthfulness in word, deed and countenance is impossible to the cordial or even the courteous hostess. She is expected, by the sacredness of her position, 'to smile though the China fall.'" And we might add, she is still compelled to smile though her guest bore and tire her beyond all ordinary endurance; for the rites of hospitality demand that the guest, if he be a burden or inconvenience, shall never know it.

We must look, after all, to the high-bred English for the model entertainers. On arriving at the country house, the guest is conducted to his room, where a cup of tea or some light refreshment is served. The servant in attendance

informs him at what hour before dinner he will be received in the drawing-room. He rarely meets the host or hostess until this hour. Sometimes, an invitation is brought to him to drive before dinner, but when this is not done, he is at liberty to seek his own amusement until the time for presenting himself to his entertainers arrives. Generally, the hostess, before her guests separate for the night, tells them that they will find, in the morning, horses at their disposal, with which to drive where they please, she asks if they have any projects in which she can be of any assistance, or she suggests an excursion or picnic to which they are at liberty to go or stay, as suits them best. They are asked at what hour they prefer breakfast, and are given the choice of having it in their own rooms or in the dining-room, and at the same time are invited to meet the hostess at an informal lunch in the middle of the day.

While the fine establishment and trained servants of the English hostess may not fall to the lot of a great many hospitable souls, they can still make their guests happy by giving them a kindly welcome, and then allowing them liberty and the pursuit of happiness according to their own sweet wills. It does not follow that you do not respect or love a person because you do not wish to talk to him, or be talked to by him, from sunrise till bed time. Human nature can not stand such a strain. This is one of the reasons why many charming people accept no invitations, invariably stop at hotels when away from home, and avoid entertaining others, because the exactions of "visiting" are chains too heavy to be borne.

*Duties of the Guest.*—In houses where the ladies of the family perform the domestic duties themselves, or perhaps with the assistance of one servant, the guest, who is considerate, will first of all endeavor to add as little as possible to the labor of her friends. She will make her own bed and arrange



her clothes and belongings, so that time need not be spent in making the room tidy after her. She will ask to assist in any light work which she can do, and will be careful to be punctual at meals. If she is not allowed to help, she will, after breakfast, retire to her own room, absent herself for a walk,



or, at least, not intrude herself in the way of those who are obliged to busy themselves with household or other tasks.

In any case, the well-bred guest will conform, as far as possible, to all rules and regulations of the house, such as the hours for rising, retiring, and having meals. She will, if possible, fall in with and help along any little amusements which the family enjoy, such as parlor games, a contest at chess with the master of the house, or a rubber of whist with any of the family who happen to be devoted to the game. She will express pleasure and thanks at any project formed for her amusement, and, as far as her strength will permit, will hold herself at the disposal of her entertainers. She will not accept invitations, or entertain her own friends without consulting her host or hostess.

The guest, who is a lady or gentleman, will not send the servants of the house on errands, find fault with or notice the bad behavior of children, or kick the family dog or cat.

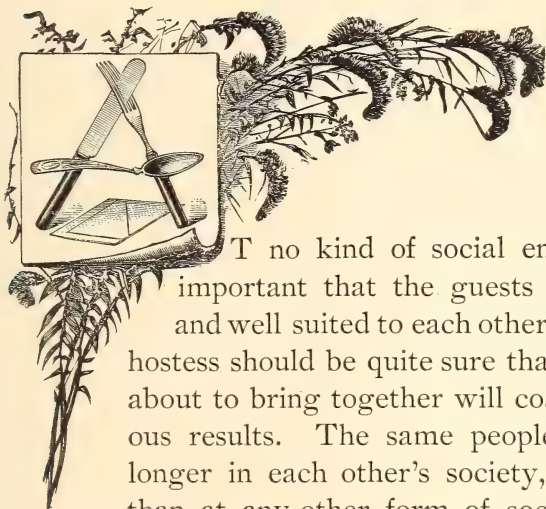
*Making Presents.*—The guest who wishes to make one of the family a present, should bestow it on the hostess, or on the youngest child.

*Your Host's Friends.*—Be very particular regarding the treatment of the friends of your host or hostess. Even if they be distasteful to you, you must endeavor to conceal your dislike, and avoid all unfavorable criticisms after their departure.

*Taking Leave.*—Before going, express to your entertainer the pleasure you have had in the visit. Be sure to write to your friends on your arrival home, assuring them of the fact, and repeating your appreciation of their kindness. Whatever skeleton you may have found in their closet, remember you have partaken of their hospitality, and be not the one to open the door, for even the slightest peep at the ghastly possession, to any one else.



## CEREMONIOUS DINNERS.



NO kind of social entertainment is it so important that the guests should be congenial and well suited to each other as at a dinner. The hostess should be quite sure that the elements she is about to bring together will coalesce with harmonious results. The same people are obliged to be longer in each other's society, without any escape, than at any other form of social gathering. You and your neighbor at the table must talk, or you are painfully conscious of boring each other, and being considered sticks by all the rest. Imagine the situation when you have not one idea or taste in common. General conversation should at intervals bring the whole company *en rapport* or into sympathy; but, in these days the prevailing tendency seems to be to talk in pairs. The era of great conversers, who could entertain a whole tableful with their wit and eloquence, seems to have gone by. We can not believe there are no longer any such talkers as those of the old time; we rather think there are no such listeners. Much of the spirit and inspiration of a speaker departs when he finds his audience gradually breaking up into opposition groups of twos and threes. He naturally feels that he is not making himself interesting. A little more cultivation of the art of listening would no doubt help to develop the art of conversation, not only at dinners but everywhere else.

*The Old Style and the New.*—Nowhere has the growth of luxury in this country been more apparent than in the pomp and circumstance which now accompanies modern dinners. Time was, not many years back, when a fine white damask table-cloth and napkins, a solid silver service, some good china and glass, furnished forth the festive board of a “blue blood” or merchant prince on the most stately occasions. If flowers were used, they were few, and the hostess of those days had not yet imagined the quaint and curious designs and the profusion of color and fragrance which is part of the ceremonious dinner of to-day. Two or three white, cut or engraved glasses supplied the places of the five of various tints and shapes which now stand next each plate; and *menu* cards, *bonbonnières* and favors worth a house and lot, were follies not yet dreamed of in their philosophy. But, notwithstanding the fact that extravagance is the fashion, there are still given some old style dinners, where good feeling, wisdom and wit glow and sparkle quite as beautifully as they do around these more ostentatious boards.

We do not say but that the charmingly decorated porcelain and pottery are works of art, which are to be encouraged as part of the real education of a people; and we see no reason why any one with a particle of artistic taste should wish to return to the white expanse of old time table furnishing. We merely wish to suggest that the absence of these modern luxuries does not make a good dinner in good company an absolute failure, and that no one should hold back from extending such a hospitality because he is not the fortunate possessor of sets of Sèvres, Dresden, or old Spode.

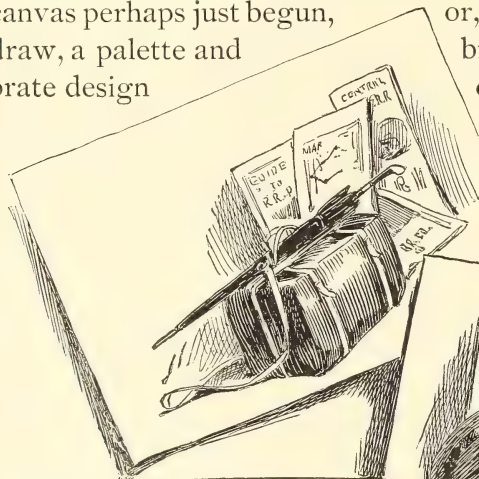
*The Table.*—The long extension table is most in use, as it more readily accommodates itself to the number of guests than any other.



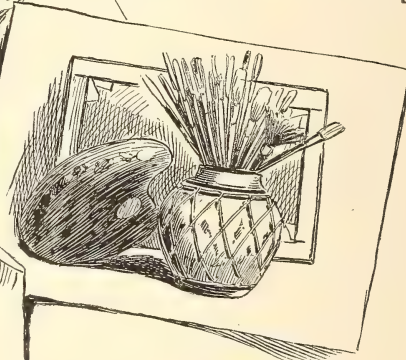
*The Table-Cloth.*—The table should be first covered with a canton flannel spread. This may be white if the cloth is to be the usual snowy damask, and red if the outer cover is the open work table-cover. One need never fear of going wrong in using a fine white damask, and eschewing the silk and gold embroidered affairs. A table-cloth that will not wash is in decidedly bad taste. The long fold down the middle forms the line upon which the centre ornaments are to be placed.

*Decorations.*—There are about as many devices for making a table look pretty as there are varieties in porcelain, *faience*, flowers, and napery. If the hostess, or whoever directs the decorations, have artistic taste or even a certain knack or skill at combining colors or forms, she may carry out any plan or device of her own with success, and even find herself honored as being the originator of a fashion; but, if she be not quite sure of her skill, rather than run the risk of future ridicule, she would better keep in the safe, beaten path of conventional customs. As some one has remarked: "It is better to be sure than sorry." A fashion which has found much favor is the scarf or mat of crimson velvet laid over the table-cloth down the centre. This is to give a bit of rich color to the table and to serve as a background for the decorations to be placed upon it. Sometimes these are banks of flowers in trays, or silver salvers, lined with mirrors to simulate miniature lakes, upon whose surface float artificial swans, or, perhaps, a ship of flowers. Sometimes, tall, slender vases of graceful or fantastic design contain blossoms and trailing vines; and again a French flower girl in bisque stands amid a bed of ferns, and supports an overflowing basket of roses. Some very beautiful designs have been entirely of ferns of the different varieties, gracefully and effectively arranged.

*Dinner Cards.*—Of odd, pretty or fantastic devices in *menu* or dinner cards, there seems to be no end. A good idea for starting conversation and raising a merry humor is to hit off delicately and good-naturedly any hobby, occupation or pursuit of those present, by the design upon the card. These little drawings can be done in ink, sepia, or colors, by any one who has even a slight aptitude for such things, or appropriate designs can be copied from books or magazines. Suppose, for instance, an artist is to be present, his or her card should show a small easel draped with a scarf and holding a little canvas perhaps just begun, draw, a palette and



or, what would be easier to manage, an outdoor outfit of umbrella, easel and stool, with an artist sketching. A student or literary



person might have a study-table littered with paper, pens and ink, with a lamp, suggestive of "midnight

oil," and, beside it, a large pair of spectacles. A musical individual should have his or her favorite instrument.

If it should happen to be a piano, and this is found too difficult for the amateur artist, simply the key-board could be represented; a violin, harp, or any of the smaller instruments will lend themselves readily to means of decoration. If a vocalist is to be served, a bar or two of music, perhaps that of a favorite song with the title or a few of the words, would be appropriate. Suppose we have an angler, what could be more complimentary than a rod and fish-basket, or perhaps two or three portraits of his alleged victims of the finny tribe. If he a be mighty hunter, a gun and game-bag, or some dead birds would be equally fitting. The lady with a craze for pottery painting, could have a sketch of a vase, plaque and punch-bowl, prettily grouped, and the one with a particular liking for some domestic animal might have her pet poodle, pug, or parrot set forth in his most engaging attitude. Suppose we have a friend who would continually a-journeying go, make a group of his valise, umbrella, and time-tables, or a retreating train of cars, with the gentleman in the rear, just a little too late. An oarsman can have his oars and racing shell, a yachtsman his yacht, and an athlete his dumb-bells and Indian clubs. A graceful compliment to a foreigner would be the flag or arms of his country, together with our own. Should he be a diplomate or secretary of a legation, an official-looking paper or papers with seals attached, and pens and ink-stand might be added to the national emblems.

It is perhaps needless to suggest that the work upon such trifles should be kept exceedingly neat and dainty, and the card clean and crisp.

*Favors and Bonbonnières.*—The pretty trifles containing sugar plums, or simply the favors which are given to each lady guest to carry away as a souvenir of the occasion, have

given employment to the inventive brains and skilful fingers of an army of workmen, both in our country and in Europe. They are pretty, fantastic, or expensive, according to the taste, common-sense or purse of the giver. The prices for each, range all the way from fifty cents to fifty dollars, the latter being not an uncommon price for a hand-painted fan, lace handkerchief, or artistically chased silver box, which have been bestowed on guests at many recent lunches or dinners given by ladies of wealth. Less expensive favors are bags of plush and satin richly embroidered and trimmed with lace, and a very pretty conceit is the tiny muff of velvet, silk and ribbons, in which is concealed the *bonbonnière* of sweets.

Fans are much in favor, and pretty satin ones can be had at from twelve to one hundred dollars a dozen. Very pretty ones of paper, of Japanese make, can be obtained at much less cost.

Gilded wicker baskets, lined with bright tinted satin or plush, inside of which was placed silver paper to hold the confectionery, quite delighted the hearts of some lady guests at a dinner given about two years ago, since which time they have become very popular for such uses, as they are so easily converted into useful and dainty work-baskets.

Another style of *bonbonnière*, which can afterward be used for a party bag or in numerous other ways, is the brocaded silk handkerchief, gathered up into the form of a bag, and decorated with tassels and lace, and satin ribbons by which it is to be hung.

Painted Easter eggs in satin, plush or carved wood boxes, or eggs made of different materials, that can be opened, and are large enough to hold confectionery, come in a multitude of devices, and are as cheap or expensive as the buyer may desire. A pretty design is a painted egg lying in a nest of silver and gold threads in a dainty basket.



Tiny wheelbarrows of wood, with a few pansies, daisies or rosebuds painted upon them, with the monogram of the recipient, or those of carved wood, which can afterward be filled with earth, and made to hold a house plant; or the prettily tinted ones of Dresden ware, which can afterwards be utilized for cut flowers, are all graceful and appropriate favors.

Small, gilded wicker baskets, hung upon three gilt poles, gypsy kettle fashion, will afterwards conceal a small cup or vase in which cut flowers can be placed.

Articles in pottery, which can also be used for holding flowers, are pale pink conch shells, sea-green dolphins, a group of branching coral and shells, sea-weeds floated up against a piece of drift-wood, a canoe pulled up on the shore, a lunch-basket with a bit of pink or buff napkin peeping over the edge, a small donkey carrying pale blue panniers as large as himself, a churn of pink and silver, or a gaily decked peasant with a large fish-basket swung upon his back.

Others, which open and disclose the *bonbons* within, are large roses, a sedate head of a Turk, whose fez can be easily lifted off, a rosy apple which is quickly halved, or a silvery clam-shell among pale pink sea-weeds.

The great majority who cannot afford to give expensive favors, can find at the wholesale stores, where they can be bought much cheaper than at retail, or can themselves manufacture, very pretty little affairs of gilt card-board and satin. A favorite design in these materials is the pair of bellows, one side of which opens to receive the sugar-plums. Another is the old-fashioned carpet-bag with puffed satin ends. A powder-horn hung by silken cords and tassels, if made at home, can have two flat sides cut the required shape, and joined together with puffed satin. The card-board can be covered with gold-paper, gilded or painted with the name or

initials of the recipient and some appropriate design. A hat or shoe might also be made in the same way.

A conceit which would be especially effective for a dinner given to army officers and their wives, would be a miniature cannon or stack of arms, with chocolates arranged in a pile like cannon balls beside them. A Greek or Roman helmet, or a small Krupp gun, with its large bore, which would be adequate for holding sweets, would also be appropriate for such an occasion, if manufactured in the deft and dainty manner of which the French toy maker is such a master.

The person who is skilful with the brush has, within easy reach, a multitude of pretty fancies that are sure to please. Small wood covers for books, or photograph cases, or larger ones for music, decorated with an owl sitting on a swaying branch, over which creeps woodbine or ivy; a flight of birds; a butterfly settling down upon a spray of golden-rod; or a branch of wild roses, with a spider's web in the corner, are all appropriate designs for such articles.

Small boxes of wood, or those covered with satin, can also be decorated in the same way, or with the quaint little Kate Greenaway figures in color or in outline.

Tiny banners of satin, with some simple design, in which may appear the monogram or initials of the lady to whom it is to be given, are also acceptable.

Small leghorn hats filled with flowers, and having ribbons by which they can be hung upon the arm, were the very æsthetic favors which delighted the hearts of twelve ladies at a luncheon given about a year ago by a leader in the social throng.

Conducive to merriment are cats and kittens with almost human expressions, owls with eyes rolled up or cast down in a languishing manner, and bears in stained glass attitudes. These amusing conceits are to be found in china or composi-

tion, and open to disclose tempting caramels or sugared fruits.

In the latter material, fruits and melons, elephants, tigers, lions, and even the harmless, necessary cow, are pressed into service as *bonbonnières*. Quite inexpensive favors in paste-board come in the form of steam yachts, ferry-boats and gondolas, to be loaded with sugar plums. Besides these are musical instruments, such as banjos, guitars, mandolins, tambourines and drums, and the different implements used in such games as lawn-tennis, and battledoor and shuttlecock.

The very realistic toads, crocodiles, snails, beetles and old shoes, which have appeared on some tables, we need scarcely suggest, are anything but "a dainty dish to set before the king," or indeed any ordinary person. Their presence at a feast is sometimes quite enough to destroy the appetites of sensitive or slightly squeamish people.

*Bonbonnières*, favors and dinner cards are simply a caprice, and not a necessity. The hostess whose taste does not lead her in this direction, or whose purse will not admit of such expenditures, may give very charming dinners or lunches without anything of the kind.

*Laying the Table.*—The centre ornaments being arranged, the person laying the table next measures a hand's length from the edge of the table towards the centre, which will be the proper line upon which to place the water goblet, around which he groups the claret, wine, hock and champagne glasses. The plate comes next, upon which is placed the folded napkin, holding a roll of bread. At the right of the plate are usually to be seen two knives and a soup spoon; at the left, three forks. Very thin glasses, which are sometimes used for choice Madeira, are not put on until the latter part of the dinner.

If oysters are to be served on the half-shell, a small majolica plate containing them and an oyster fork is placed beside the larger plate, as oysters served in this style are to be eaten first of all.

When *menu* holders of china or silver are to be used, these are placed before each plate, but when these are dispensed with, the card is laid on the plate.

A salt-cellar of some pretty or fanciful design should be placed at each plate. The *carafe* should not be set on until the last thing, so that the water may be cold from its fresh contact with the ice.

*Serving à la Russe.*—As the practice of serving entirely from side tables, or *à la Russe*, as it is called, is now considered the most elegant, no spaces are required to be left for large dishes, carving-knives, forks or spoons; all vacancies being filled with baskets and numerous designs of silver, gilt, glass or *faience*, holding fruit, *bonbons* or confections of various sorts.

*The Sideboard.*—This should have ready for use the reserve dinner plates, sauce-ladles, knives, forks, tumblers and Madeira glasses. On another table or sideboard should be placed the finger-bowls, desert plates, the small spoons, coffee-cups and saucers. At the table nearest the door, or, if the room be small, in an adjoining room or hall, should be served all the principal dishes. As the roasts are to be carved here, this table should contain the plates necessary for the course, and the accessories, carving-knife, fork, steel, etc. The soup tureen and soup plates are also kept on this table before the entrance of the guests.

Plates removed from the table are immediately sent to the kitchen.

Champagne and hock are not decanted, but are kept in ice pails until needed. Wines poured into decanters are placed



upon the principal sideboard, and when required are brought first to the host, who sends them around to his guests.

*The Order of Wines.*—White wine is usually offered with the fish, sherry with the soup, and claret or champagne with the roast. The guest, if he take the latter, should be asked if he prefer dry or sweet champagne. A napkin should be wrapped around the bottle, as its recent contact with the ice causes drippings, which are decidedly objectionable upon dainty toilettes.

*The Servants.*—One well-trained servant can wait upon ten people, which is a very good number for a dinner. It generally requires three to serve twenty-four. In some establishments where there is a competent butler, the mistress requires of him only to direct and manage the under servant or servants, to remain behind her chair, and to hand the wine. Sometimes the butler serves all the courses, and waits upon a small dinner party with no assistance. Frequently he is helped by a maid-servant.

*The Hour.*—Seven or eight o'clock are the usual hours for dining. The former is more in favor in this country, as it leaves more time for fulfilling evening engagements. Whatever the hour is, it should be distinctly stated in the invitation, and the guest should take particular care not to be one minute behind time. He must indeed be of more than ordinary metal who can face with equanimity a roomful of impatient guests, and an anxious host and hostess who are thinking of the cooling soup and the spoiling courses. Of course, none of this will be visible on their faces, but if he knows anything of "dining out," he must be sure that it is all there, and that he is the active and sole cause. About five or ten minutes before the hour, is the proper time to arrive.

*Entering.*—The gentleman guest will find in the hall a card bearing his name and that of the lady he is to take out to the dining-room. Sometimes accompanying this card is a *boutonnière*, which he places in his button-hole. If a lady be with him, he allows her to precede him in entering the drawing-room. If he be not acquainted with the lady assigned to him, he asks the hostess to introduce him. When cards are not provided, the lady of the house should quietly inform each gentleman which lady he is to take in to dinner.

*Going in to Dinner.*—The butler, or head waiter comes to the entrance and silently bows to the host, who is inwardly on the alert for this signal of announcement. The latter offers his left arm to the lady who is to be most honored. Sometimes it is a noted literary woman or artist who is the lioness of the occasion, and for whom the dinner is given, or it may be the wife of the lion of the hour, or the most celebrated man present, or, if no such distinction can be made, then it should be the eldest lady, providing, of course, she is old enough not to resent such discrimination. The hostess comes last with the gentleman whom she particularly wishes to honor. Each guest finds his or her name written upon cards placed upon their plates over the *menu* card. Sometimes the host previously informs them upon which side of the table they are to sit, which is a very good arrangement for preventing confusion. The ladies and gentlemen stand at their places until the hostess is seated, when the gentleman, having his right arm free, arranges the lady's chair and places her at his right. If there are any vacant chairs, they are, if possible, left the farthest from the entertainers, as it is pleasant for the latter to be as near as they can to their guests.

*The First Course.*—When oysters are found next the plate, these are eaten, or pretended to be eaten, by all. Soup,

which comes next, is refused by no one, and even the one who has a deadly aversion to this part of the *menu*, should take lessons of the people who eat on the stage, and appear to be enjoying it, while taking very little. We need scarcely add that no one will commit the enormity of taking soup a second time, as, in that case, the whole company must wait for one person. Other courses may be refused, but never soup.

*Taking Wine.*—Contrary to the usual custom, some people had begun to give dinners without wines, even before Mrs. Hayes, at the White House, heroically set her face against the use of liquors at the feast. But the example of the first lady in the land had the effect of strengthening the resolve of many who had not before the strength to carry out their intentions in this respect. Nevertheless, the force of old established custom and the taste of some people still seem to require wine at the dinner. In Europe it is about as much of a necessity as bread; and foreigners and those who have spent much time abroad miss it, when absent from the table, as the tea or coffee drinker does his favorite beverage.

The average American can not drink wine like the foreigner. His more nervous organization actually forbids it. Some constitutions will not stand a drop of spirituous liquor. Others must take it very sparingly. Still others are teetotalers on principle. Having, in this country, seen so much of the terrible effects of intemperance, they shun even the first step of the downward flight.

For these and other reasons, the host or guests have no right to feel offended if a gentleman or lady refuses wine. This should be done as silently and unobtrusively as possible. A shake of the head, or simply placing the fingers over the glass, will suffice; or, if one wish, he may allow his glasses to be filled, and sip them once or twice, or let them remain

untouched. If toasts are given, the latter plan is the best, as no one wishes to appear so discourteous as not to raise his glass on such an occasion. But if one have good or sufficient reasons for refusing, especially if it be on principle, he should make no remarks on the subject. A temperance lecture is decidedly out of place at such a time, when no one is supposed to be in need of this advice, and where it is a positive insult to the host.

*Rising from the Table.*—When all have dined, the hostess bows to the lady at the right of the host, and rises. This is the signal for all to rise and pass to the drawing-room, except when the custom of gentlemen remaining after the ladies is observed. In the latter case the gentleman who accompanied the hostess in to dinner opens the door for her to pass out, and all the gentlemen remain standing until the ladies have left the room. Wine and cigars are then discussed, either in the dining-room or another apartment, while the ladies chat together in the drawing-room. The custom of gentlemen remaining at the table is thought by many to be one “more honored in the breach than the observance;” and is gradually going out of fashion. In many of the recent, elegant dinners, the gentlemen rose with the ladies and accompanied them to the drawing-room. It seems that, out of deference to their fair companions, gentlemen might postpone, for a short time, their after-dinner cigar, and certainly the opportunities for taking wine with the courses are more than sufficient for a temperate man. In the minds of some, the custom is always more or less associated with the dark ages.

*After Dinner.*—When coffee is not served at table after the desert, it is served in the drawing-room, half an hour or so later, after the gentlemen have come in. In such cases the hostess usually sits by the coffee-urn, and the gentlemen hand



the coffee-cups to the ladies, a servant following with sugar, cream, and sometimes a cut glass bottle containing brandy.

*Taking Leave.*—Guests should remain about one hour after dinner, and not later than two hours. Should one be obliged to leave immediately after dining, he or she should explain this to the hostess directly after arriving, in which case there can be a withdrawal without any formal leave-taking.

*Calls After a Dinner.*—Calls should be made upon the hostess within a week after a dinner, by all who have been honored by an invitation, whether accepted or not. Gentlemen whose time is much absorbed in business, making it inconvenient to do much calling, may send their cards by their wives or lady relatives. When this is impossible, they may be sent by post, but this should be the very last resort, as a single gentleman, if he have not the time to call, should at least offer the civility of leaving his card in person.

*The Invitation.*—Invitations for a dinner are usually sent a week or two before the event. They can be either written or engraved. Sometimes, ladies who give a great many dinners, keep on hand engraved forms which can be filled with names and dates as the occasion requires. The usual wording is the following:

*Mr. and Mrs. John Grayling*

*request the pleasure of*

*Mr. and Mrs. Stuart Burrell's company at dinner,*

*on Tuesday, March ninth,*

*at seven o'clock.*

*In Honor of a Guest.*—When the dinner is given in honor of some distinguished person or a guest from some other city, there is added to the invitation the words: "To meet Mr. Guy Courtney of Washington;" or a separate card is enclosed on which it is written or engraved in this form:

*To meet*  
*Mr. Guy Courtney,*  
*of Washington.*

R. S. V. P. no longer appear on dinner invitations, as it is understood that all such invitations must be answered.

*Acceptance or Regrets.*—The recipient of an invitation should answer it immediately, either accepting or declining. An acceptance may be expressed in the following terms:

*Mr. and Mrs. Stuart Burrell*  
*accept with much pleasure*  
*Mr. and Mrs. John Grayling's Invitation*  
*for March ninth.*

Regrets may be written thus:

*Mr. and Mrs. Stuart Burrell*  
*regret exceedingly that owing to (whatever the cause may be)*  
*they cannot have the pleasure of dining with*  
*Mr. and Mrs. John. Grayling*  
*on Tuesday, March ninth.*

The cause for declining should be stated very clearly, as nothing can be more rude than regrets with no reason assigned.

If illness, or some other urgent cause, renders attendance impossible after an invitation has been accepted, word should be sent immediately to the hostess, even if it be but a few minutes before the appointed hour.

*Guests from one Family.*—A gentleman should not be invited without his wife, nor a lady without her husband, unless in cases where either one happens to be a guest in a city some distance from home, or the husband or wife of the person invited is absent on a protracted tour. No more than three from one family should be asked, unless the dinner is to be a very large one, or it is understood to be a family affair.

*Returning Courtesies.*—Those who are in the habit of giving dinners should, if possible, return the hospitalities they have received. If their resources will not allow of this kind of entertainment, they should seek some other method of returning the compliment. They should not be deterred from so doing because they cannot entertain so magnificently as the one who has opened his house to them, but should remember that the spirit, and not the manner of doing these things, is what is considered by the most refined people. If, for any good reasons, a lady cannot entertain, she should not decline invitations on this account, as it is generally understood why she does not do so, for, if society wish for her attendance, there must be compensation enough in her presence, else the demand would not continue.

While it is quite certain that a large share of entertaining is what some one has denominated a "give and take affair," it is also true that the most delightful and thoroughly successful social gatherings have been given by hostesses who respected and admired certain people for their minds and hearts alone, who invited them for these reasons, and for the purpose of bringing together congenial souls. With no petty

calculation of benefits to be received in return, they embodied in their social creed, the finest reading of that grand old law of hospitality.

Whatever may have been omitted in the foregoing pages, we hope will be found in the following ingenious rhymes, which seem to embody about all that can be said regarding the rules for dining out.

#### FRENCH ETIQUETTE FOR DINERS OUT.

[From the French (Code Ceremonial) of the COUNTESS DE BASSAUVILLE.]

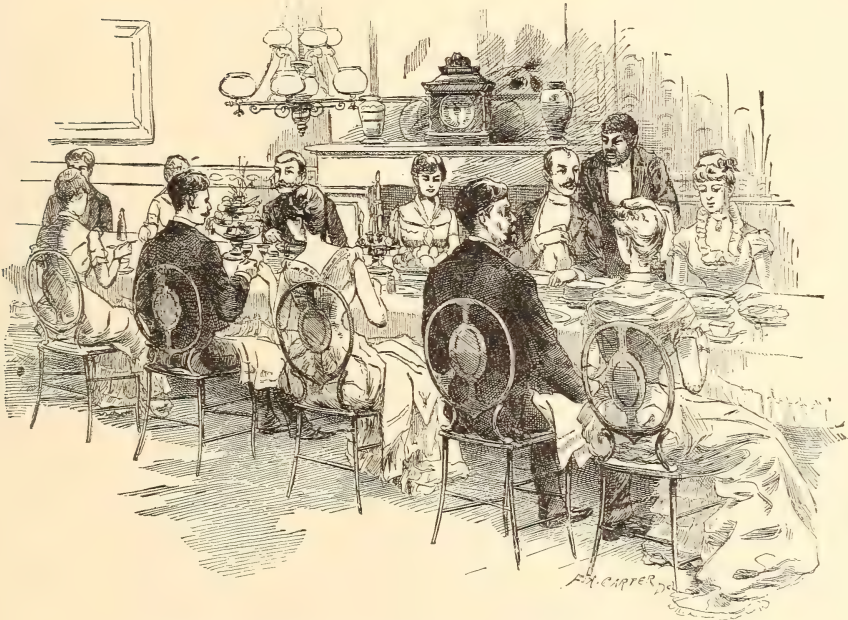
In dress complete of silk and lace,  
In spirits gay and fine,  
Promptly arrive, with beaming face,  
When you go out to dine.  
Go precisely at the hour in the invitation stated,  
Nor hurry in before the time, nor ever be *belated*.





To the lady for him chosen  
 By the hostess able,  
 Offers the gentleman his arm  
 To lead her to the table.  
 No lady ever should refuse the arm of *Monsieur* brave,  
 To do otherwise he'd recognize as insult very grave.

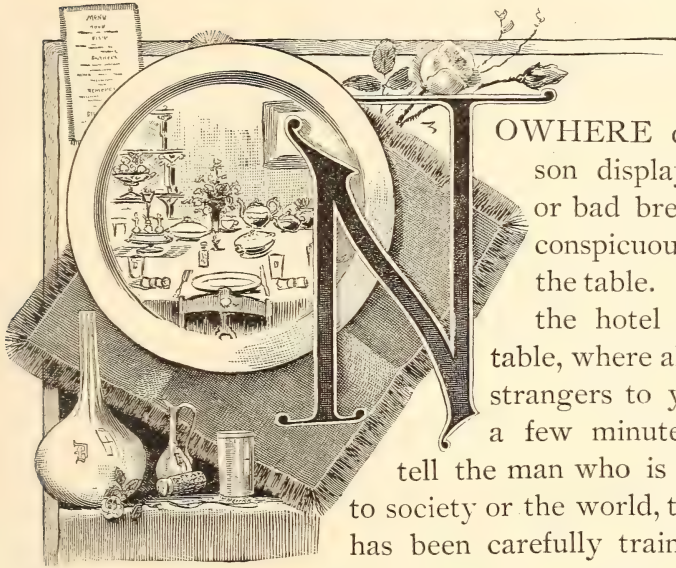
When *en route* for the dining-hall,  
 No lady, called well-bred,  
 Will stop, or hesitate at all ;  
 But, with well-measured tread,  
 Will observe the strictest order, nor let any pass before,  
 Both in going from the parlor, and returning to its door.



A card should indicate your seat ;  
 But, if you find it not,  
 Await with manner most discreet  
 Till *Madame* casts your lot;  
 Then place yourself behind the chair *Madame* has signified,  
 And wait her signal to sit down with presence dignified.

The men should wait until they see  
The dames their napkins hold,  
Then spread them deftly on the knee,  
And do not quite unfold.  
Be not too near the table, and of the opposite beware;  
Sit upright with graceful air; lean not back upon your chair.  
'Tis called uncouth to cut one's bread;  
It should *broken* be;  
Upon the plate it should be spread  
And eaten leisurely.  
Accept the plate that's to you sent, nor pass it to another,  
The host who has remembered you will not forget your brother.  
Attract their glance and *make a sign*,  
But servants do not *call*,  
If you should want more bread or wine,  
Or anything at all.  
And *thank* them not; in serving you they serve their master still,  
Avoid all noise with knife, fork, plate, and use your jaws with skill.  
Eat with the *left* hand, cut with the right,  
Handle not any bones.  
Guests *should not laugh*, ('tis ill-bred quite),  
*While speaking in low tones.*  
Be affable to other guests as much as in you lies,  
Be attentive when your hostess the signal gives to rise.  
A part of your evening is due  
The house where you have dined;  
So, after dinner, hours two  
Are given to feast of mind.  
Then say good-bye. *Within a week* your hosts a visit pay,  
Their feast to praise, and of their guests the kindest things to say.  
And courtesy requires that you  
An ample dinner give  
Within the month that does ensue;  
Unless it be you weary live  
A bachelor, a widow lorn, or lady still unwed,  
Or fortune's fickle favors are not round your pathway shed.

## IN THE DINING-ROOM.



NOWHERE does a person display his good or bad breeding more conspicuously than at the table. Look down the hotel or steamer table, where all are entire strangers to you, and, in a few minutes, you can tell the man who is much used to society or the world, the one who has been carefully trained when a child, the recluse or absent-minded man, the one who is entirely indifferent to matters of social culture, and the decidedly ill-bred man. If these things are at once detected at a public table, how much more are they noticed at the private board, where deference to ones host and hostess, and their friends, should make one care to be in all ways unobjectionable, and incapable of giving offense.

*The Dining-Room.*—First of all, let us consider the dining-room. This important apartment should be well lighted and cheerful in furnishing and decorations. The idea that dining-rooms in all kinds of modern houses should imitate the sombre, brown dining-rooms of old, European houses, where every room was solemn, is a mistake which is being

rapidly rectified in many of the handsome, new residences. Unquestionably, much bric-a-brac, scarfs and drapery are out of place, except in a very spacious apartment, as room must be left for the waiter to move about without being in danger of disarranging such things. A rich, but not sombre wall, a few pictures, some pretty pottery and glass on the sideboard, and harmonious curtains and carpet, are capable of furnishing color and sparkle enough to keep any apartment from looking dreary, if chosen rightly.

Chairs upholstered with leather are not only more durable, but for dainty toilettes, such as are likely to be worn at dinners, are much better than cane, as the latter are likely to catch certain kinds of garniture and make havoc, especially with beads and pendants.

*Laying the Table.*—The napery should be always clean and well ironed. It is better to have a good many coarse table-cloths, and have them fresh, than a few very fine ones that must be made to do duty after their daintiness has departed. The silver should be kept bright and well washed, and the glass transparent and glistening. If china or glass has the least roughness to the touch, it has been either washed or dried improperly. A dainty, sparkling table with plain viands is decidedly more tempting than an array of good things set forth with smeary glass and soiled table-cloth.

*The Breakfast Table.*—For breakfast a colored spread may be used if preferred. The red and white, pale pink, and buff damasks come in very pretty and attractive designs. Napkins should match the cloth. A few flowers add very much to any table, and should not be forgotten at breakfast any more than at the more ceremonious meals. Fruit or melons are usually eaten first, and should, if the table is large, be found on sitting down at each plate. If oatmeal



is served, it should come next, and should not be brought to the table until needed, as it is generally preferred hot. Next come the meats, vegetables, omelets, eggs, or hot cakes as they are required. With many it is the custom to have the entire breakfast placed upon the table before sitting down, but where oatmeal or cracked wheat, and fruits are to be eaten, it seems much the better plan to serve these in two courses, and make the meats, eggs or omelets the third, as the latter can then be kept hot and appetizing.

In a large family, where there are servants, much informality should be allowed. Members of the family, or guests, should be allowed latitude as to the time for appearing at the table. The one who has lost sleep through any cause whatever, should be allowed to catch an extra nap in the morning. The iron-bound rule which obliges all the members of a household to make their appearance at the table at an early hour, because the master of the house wishes to catch a certain train, is enough to rouse rebellion in a family, and keep guests forever from the door. If the servants are not sufficient to keep warm an elaborate breakfast for each straggler, let it be less elaborate, or let the late comers take what they find without a murmur. Coffee, oatmeal, or omelet are easily kept hot, and one who, for any cause whatever, has lost his rest, would much prefer his sleep in the morning, with simply a cup of hot coffee and a roll, than to be aroused and dragged forth unfitted for either work or pleasure for the whole day. Let it be understood, and especially by guests, that their appearance at breakfast is a matter of their own pleasure, and that no one will be inconvenienced by their absence, and the breakfast hour will cease to be a terror that haunts one's nights like the fear of losing an early train. Habitual late rising is not a practice to be encouraged, except when one's business or mode of life demands late retiring, but one would

better rise at ten o'clock, and be good-natured and fit for his duties all the rest of the day, than be forced out of bed at six, only to drag through the time in a peevish and languid fashion.

*Lunch.*—When dinner is served at six or seven o'clock, the midday meal is eaten at about one o'clock, or whatever hour is most convenient. This is usually an informal affair, with hot or cold meats, vegetables or salad, preserves, marmalade or pastry. The table-cloth and napkins may be colored as for breakfast or tea, but, at more ceremonious luncheons, white should be used. Lunch for the midday meal is rapidly growing in favor as cities grow in size. Business men, whose offices or warehouses are at long distances from their homes, are obliged to take their lunches down town, and naturally prefer their dinners when "the cares that infest the day" are put aside, and they are at liberty to enjoy eating with their families.

*The Dinner Table.*—Dinner, whether served in the middle of the day according to the old time American custom, or in the evening after the manner of the European, is the most substantial and important meal of the day. The table should be spread with white damask, and large white napkins to match. Colored napery is not considered appropriate for dinner. Dishes should be garnished, and placed upon the table as attractively as possible, and the board laid with the utmost care and attention to details. Every member of the household is expected to be prompt at this repast. In England no gentleman thinks of appearing in other than evening dress, and the ladies likewise. In America such ceremonious dressing is not generally adopted, but it is understood that, if any formality is observed, it must be at dinner. Certain it is that the English custom is to be commended for its civilizing and refining influence on the manners. If the master of the

house has the time and inclination to array himself in broad-cloth and fine linen, why should he not do so? If he would assume this attire to sit down in the presence of other gentlemen and ladies, why should he not do so for the one he holds highest among women, and the ladies and gentlemen of his own family? If he set such an example, wife, daughters or sons will be ashamed to pay less attention to their own toilettes, and all will be carefully dressed. No one, in his best clothes, is apt to be careless and absent-minded about his eating; therefore his manners will be correspondingly improved. Good manners are a help to good morals, and a whole sermon might be preached with the swallow-tail for a text: not in a Teufeldröckhian strain, but with good cheer.

Longfellow, happening to be writing a note while arrayed in a dress-coat, with a rose in his buttonhole, says, referring to his dress: "Why should we not always do it when we write letters? We should, no doubt, be more courtly and polite, and perhaps say handsome things to each other."

If such a man could be so impressed with the influence of dress upon manners, must there not be something in the idea that is worthy of consideration by all?

There are very many refined and truly elegant men who do not possess a dress-coat, and many who do, who could not be induced to wear one every evening. Still, some change might easily be made in the freshening of the tie or linen, or the donning of a coat that had not been through the heat and dust of the day; and the ladies of the house can as well dress for the evening before dinner as after.

Respectful behavior toward the members of one's own family lies at the very groundwork of good breeding. There is much to think of in Emerson's remark: "Let us not be too much acquainted," and again: "We should meet each morn-

ing, as from foreign countries, and, spending the day together, should depart at night as into foreign countries."

If we wear our good manners every day, they will set easily on us. Otherwise they may be something like poor Joe Gargary's Sunday coat, a dreadful source of anxiety to the wearer.

*Serving Dinner.*—At some family dinners the meal is all placed upon the table before sitting down. But where the mistress has the service of a competent servant, she generally prefers to strike a small call-bell which stands before her plate, and have the courses brought on as they are required. When there is more than one servant, and one remains in the dining-room, or in the pantry, to wait on the table, the bell is, of course, not required. Soup is first served, after which the servant removes the plates, and brings in fish. If there is no fish, the roast and vegetables come next. When this course is finished, the platter, plates, vegetable dishes, and side dishes are removed from the table, the servant neatly and dexterously brushing away crumbs from each place with a napkin or small brush. Pastry or pudding is next brought on. If fruit, or nuts and confectionery are served, these come last, and with them the finger-bowl, placed on a doily in the desert plate. This small ornamental bit of linen is usually only to be looked at, and is placed under the bowl as it is lifted from the plate. We remember distinctly the dire mortification of two ladies, who at a dinner, thinking these small napkins were for use, as one naturally might, committed the enormity of drying their fingers upon them, before observing that the other guests used only the large ones.

*The Tea Table.*—When dinner is served during the middle of the day, the last meal is called tea, and is necessarily light and simple. Cold meats, thin slices of bread, preserves or



stewed fruits, creams, custards, and fancy cakes, or any other cold dish that is fancied with hot tea, is the usual bill of fare. Colored table-cloth and napkins are generally used, the latter of a smaller size than those used for dinner.

*Carving.*—The master of house is expected to carve at family dinners. He should be provided with a sharp knife and strong fork, and should sit, not stand, while performing this service.

*Serving.*—The one who carves indicates to whom the plate is to be sent. When a person is handed a plate, he should keep it, not pass it on. Also, when one is to help himself from a dish, he should do so before offering it to his neighbor. The servant should hand everything at the left, except wine and water, which should be served at the right.

*The Napkin.*—The napkin should not be starched. Why it should ever have been starched, nobody knows, except it may have been for the purpose of folding it into all sorts of fantastic shapes in hotels and restaurants, a method devised for decorating the table, but not in use in private houses. Certain it is, that attempting to put to the lips one of these paste-board affairs, is an operation to be avoided by all but the most hardened hotel boarder.

Some beautiful napkins made in Berlin, Paris, London, and New York, by the Decorative Art Society, having the drawn thread, lace effects, and wrought monograms or crests, are very dainty things in napery, but the thick, fine, white damask is the most thoroughly reliable; it washes well, will never go out of fashion, and is always really elegant.

Daintily wrought and ornamental napkins have been among the luxuries of the wealthy since the days when Queen Elizabeth sent to Flanders for the lace with which hers were to be edged.

Some families provide for the children a coarse grade of damask, as those used by the little folk are more apt to become stained, and to need more vigorous rubbing in the wash than the others.

Napkins should be well washed, ironed and aired, before being placed on the table. A damp napkin, or one smelling of soap, is an abomination.

Japanese paper napkins are very convenient for lunch baskets or picnics.

It is not economy to purchase colored cloths or napkins for the use of children, as they will not bear washing as well as the white.

*The Use of the Napkin.*—The napkin should not be fastened at the neck, but laid conveniently across the lap, and one corner should be lifted to wipe the mouth. Men who wear a moustache are obliged to manipulate a napkin in a vigorous manner, which would be unpardonable in a lady. It is not customary, when you have finished a meal, to fold your napkin, especially when at a public table or in a private house, when you are to take only one meal, still, if at the latter, and all others at the table fold their napkins, you may, if you wish, do likewise, but you will not be wrong if you never fold your napkin, but leave it beside your plate.

*The Knife.*—Food should not be carried to the mouth with the knife. We are aware that this trite remark has been found in about every book on manners since the first one was published, but as we yet, in public places, see people performing this rather dangerous operation with the utmost unconcern, we feel constrained to still lift up our voice in protest.

The crusade against the knife should not be pushed, as it is by some, where it is really necessary. Pie and pastry are often served with only a fork, and it is sometimes really painful to see

the fruitless efforts made with a fork to separate the compound into suitable morsels. It would look much more graceful, and be altogether more conducive to peace of mind, if they were first cut with a knife, and then conveyed to the mouth with a fork. The knife as well as the fork must be used with some kinds of fish, with lettuce, and with pine-apple, beside the meats, with which it is indispensable.

*The Fork.*—The overloading of the fork, such as one is likely to see in railway stations, not only looks decidedly awkward while on its way to the mouth, but results in more unpleasantness after it gets there. Children should be taught to take only as much on a fork as they can conveniently and gracefully manage. The fork in the right hand should be used for eating salads, soft cheese, pastry and all made dishes.

When through with the knife and fork, they should be placed neatly side by side across the plate.

*The Spoon.*—It is scarcely necessary to tell any one what he must eat with a spoon, as the nature of the dish will generally indicate the necessity of this implement. Still, it occasionally becomes fashionable to use the spoon where it has not before been used, as is now the case in eating oranges and melons. With the desert coffee-cups, very small spoons are used. But the spoon which is apt to get one into the most trouble is the soup spoon. There has been much debate as to whether soup should be taken from the side or the point of the spoon, but we believe the decision is now in favor of the former mode, as it requires less movement and angularity of the arm. Of course, the spoon should not be full, and no noise should be made in taking the soup.

Children should be taught not to put any sort of a spoon too far into their mouths, or to retain it so long as to appear to be cutting their teeth on it.

*Eating Fruits.*—In many places in Europe, berries and small fruits are served on the stem, and are dipped into sugar as they are eaten. But to the American, used to heaping saucers of berries and cream, this is a decidedly unsatisfactory method of serving. We distinctly remember the feelings with which we daintily lifted a beautiful spray of large, red raspberries from the plate as it was passed, and, after having been obliged to content ourselves with just twelve berries, observed, with a sort of mild wonder, the equanimity with which the other guests submitted to the same indignity.

Pears and apples should be peeled and quartered with a silver knife, and then taken up with the fingers.

Oranges may be peeled and separated, or a small portion of the peel removed, and eaten with a spoon from the rind.

The skins and seeds of grapes should be conveyed by the hand to the plate, as should also the pits of all small fruits.

In stewed or preserved fruits, the stones or seeds should be removed by the teaspoon and placed on the plate. In pies or pastries they can be placed on the fork, and conveyed to the plate.

*Eggs.*—Eggs boiled in the shell should be eaten from the shell, placed in an egg-cup, if one is at hand.

*Bread.*—Bread should be broken, not cut, and each portion spread as required. Bread can be laid upon the table-cloth, but no other article of food should be.

*The last Piece.*—It is perfectly proper to take the last piece, if you want it.

*The Soup Plate.*—The soup plate should not be served full. A half ladleful is the usual amount. Strict etiquette demands that bread or crackers should be eaten with the soup, not crumbed into the liquid.



*The Cup and Saucer.*—The cup, when not in your hand, must remain in the saucer. On no account must it be set dripping upon the table-cloth, or the contents poured into the saucer. The only time when this is pardonable, is when there is just ten minutes for refreshments, and the coffee or tea is scalding hot.

*Children at the Table.*—The parent who does not teach children to behave properly at the table is either densely ignorant or positively cruel. It is astonishing how much discomfort and actual misery one small child can cause a whole tableful of grown people, and how much solid mortification this same small child, if not restrained, may be laying up for his own future years. When the baby is old enough to be brought to the table, he is old enough to have his training begin. Mrs. Beecher, who has written many sensible things on this subject, says:

“We believe that a child should be brought to the table with the family just as soon as it can sit in a high chair, and receive its first lessons from the mother and not from the nurse. The child will soon learn to be quiet and happy, and to wait quietly till the mother has helped the older ones, after which, it will very quickly learn, its wants will receive instant care. But if the child begin to call for attention the instant it is seated, and, if delayed, emphasize its demands by energetic screams and passionate blows on the table, none need expect to restrain such samples of temper and insubordination, even in “the baby,” by indulgence or coaxing. Remove it at once from the table for a short season of admonition, which will soon prove salutary and efficacious, and the little one soon returns to the table serene and happy. Of course, such an interruption may disturb for a few moments the pleasures of those at the table, but if the discipline or lesson, whatever

its nature may be, be judiciously administered, it will not need to be repeated many times, and the discomfort of the family for those few minutes will be a small price to pay for the comfort and honor of having the children all trained to be bright examples of good table manners. When guests are at the table, it will not be courteous to bring very young children to the table until they are so far under control as to risk no danger of disturbance from them, yet it is not wise to tax a child's patience too far unless absolutely necessary. But the



earlier very young children can sit at the table with parents, brothers and sisters, if carefully trained, the greater security for the parents that they will grow up polite, helpful and respectful.

As soon as a child can speak, it can easily be taught to make known its wishes quietly, without crying or impatience, and can also learn that it is the only way by which it can

obtain the desired service. It is surprising how soon the little ones will understand this method of calling attention to their faults, and how readily it becomes a second nature, as easy and natural as breathing. Children are not quite angels—and some are less so than others; these may require a longer process to arrive at the same conclusion, but patience will accomplish it. Parents are cruel who do not give their children such lessons, and enforce them until the child is seldom tempted to ask in a less quiet way. But what can be more disagreeable than children utterly unrestrained and selfish at the table; not the young children merely, but those who have outgrown childhood and are just emerging into maturity. Indulged and unrestrained in their earlier years, they become impatient and arrogant to their parents as well as to those they call inferiors. ‘Hand me the salt,’ without naming any one. ‘Pass the bread.’ Perhaps the demand is a little softened: ‘Give me the butter, please.’ But the please is too long delayed to be rated as anything but another thought. Such habits unrestrained in youth are intolerable when young ladies and gentlemen do not hesitate to exhibit them. Loud talking at the table reveals great ill-breeding and lack of delicacy, interrupts conversation, and greatly annoys those seated near. But of all specimens of ill-breeding in children none is more unpardonable than whispering at the table. Nothing so quickly destroys all respect for the offender, or makes a sensitive person so uncomfortable, as to see two persons at the table lean close to each other, shield their lips with the hand or napkin and whisper very earnestly, emphasizing their talk with hearty laughing and sly glances over the table. Such conduct is exceedingly embarrassing to all others, and indicative of exceeding ill manners in those who thus trespass.”

Healthy children, who exercise much in the open air, are generally blest with good appetites, and are very apt to eat too



fast. This is not only unhealthful, but leads to many habits disagreeable to others, such as cramming the mouth full to repletion, smacking the lips, making a noise like a whole menagerie at feeding time, and causing others to constantly fear a case of strangling. Neither should children be allowed to carry food to the mouth while leaning back in the chair, handle the hair, pick the teeth, tilt or rock the chair, lean elbows on the table, wipe their fingers on the table-cloth, nor leave the plate in an untidy condition, with the knife in one place and the fork in another. The knife and fork should be laid side by side across the plate, with the handles toward the right.

We have been at tables where children were allowed to interrupt their elders, talk while they were talking, and end by monopolizing the entire conversation. We by no means believe in a continual observance of the old, Puritanical rule that "children should be seen, not heard," but we do believe in the rule working both ways, and occasionally allowing the older portion of the household to be heard as well as seen. A certain consideration for the rights of others, if not learned when young, must be learned when old, and it is kindness to any child to save him the trouble of taking up the task late in life.

Children should not be allowed to jump up noisily from the table, and rush from the room whenever it may suit their inclinations. They should be taught to sit quietly until all have finished the meal. If school, or any other reason, obliges them to leave before the others, they should politely ask to be excused, and, rising quietly, go from the room in such a manner that any conversation which may be going on will not necessarily come to a stand-still, and every one draw a sigh of relief when they are well out of hearing. Parents, from their continual contact with, and love and tenderness for their children, may not notice, or be disturbed by those things, but it is



not natural that anyone else should feel as they do; and, if they wish those who are dear to them to be loved, or even tolerated by people, and not shunned as a pestilence, it is their first and most sacred duty to teach them to respect the rights of others. It may require continual vigilance, but it is well worth the price.

Before a child can be taught to understand the immorality or wickedness of falsehood, he can be taught not to scream for his food, and as soon as he can be broken of one bad habit, it is time to begin his education.

*Some General Observations.*—Never lay a soiled knife or fork on the table-cloth, instead of on the plate.

Never, except at a hotel or boarding-house, leave the table before the others, without asking to be excused.

Never sit so far away from the table as to be awkward, nor so near to it that you lose the use of your arms.

Never use your own knife, fork or spoon to put into a dish from which others must be helped.

Never eat fast, smacking the lips and making unpleasant sounds while chewing.

Never come to the table in your shirt-sleeves, or with untidy nails or hair.

Never pare an apple, pear or peach for another at the table, without holding it with a fork.

Never wear gloves at the table, unless the hands, for some special reason, are unfit to be seen.

Never pour sauce or gravy upon meat or vegetables, but allow each one to help himself, or else place on the side of the plate.

Never draw the attention of others at the table, if obliged to remove any objectionable substance from the food. Place it quietly under the edge of the plate.

Never pass on to another, unless requested to do so, a dish

which is handed to you, as it may have been especially intended for you.

Never put the feet so far under the table as to interfere with your neighbors.

Never think it necessary to explain why certain foods do not agree with you.

Never introduce a disagreeable topic, or one which may unpleasantly affect the appetite of even the most squeamish.

Never lay potato skins or other refuse on the table-cloth. Use for this purpose the edge of the plate, or an extra dish, and keep the cloth as clean as possible.

Never play with articles on the table when not eating. Let hands rest quietly in the lap.

Never draw attention to yourself by calling loudly to a waiter. If possible, wait until you can catch his eye, and then ask for what you want in a low tone.

Never take up one piece and lay it down for another; nor hesitate in making a choice.

Never leave the knife and fork on the plate when passing it. Either hold them in the hand, or lay them down with the ends resting upon a piece of bread or individual butter plate.

Never cut or bite bread, but break it as you need it.

Never wipe your fingers on the table-cloth. If no napkin is provided, use your handkerchief.

Never fill a dish with sauce or any liquid so full that it is easily spilled.

Never yawn nor stretch at the table.

Never carry fruits or confectionery away from the table.

Never reach over another person's plate.

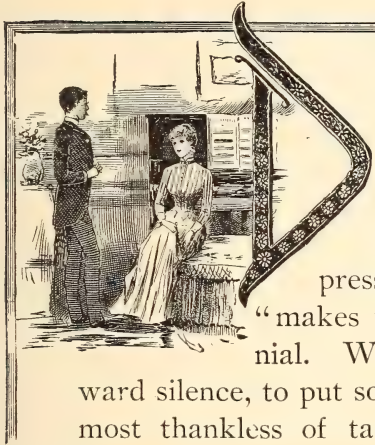
Never open your mouth while chewing.

Never speak with the mouth full.

Never pick the teeth at the table.

Never whisper at the table.

## THE ART OF CONVERSATION.



O not make talk," says Emerson. Would that we need not, but alas, sometimes we are sore pressed by necessity. Who of us ever "makes talk," except in a spirit of self-denial. We do it to bridge over an awkward silence, to put some one else at ease. It is the most thankless of tasks, for no one after all, if the remark be shallow, abates one jot of his condemnation for the sake of the self-sacrifice involved.

It may be that certain self-centred, divinely balanced souls intuitively grasp the situation, and have born in upon them, at a glance, the mental status of the stranger with whom they are thrown in contact, and thus say something to the point at the first encounter. But we of lesser calibre and moderately good hearts, when introduced at balls, dinners, receptions, and in public places, often feel the dire necessity of "making talk." Then let us not condemn at once the stranger who, on a first meeting, makes an unusually vapid remark. His nervousness, diffidence or kind-heartedness may be altogether to blame for it. Besides the kind of "making talk" which comes directly after an introduction may be likened to the rather aimless punching and poking of the stick used to stir up the animals.

A thought may rise up and shake itself, and then the entertainment will begin.

It would be a fine thing, indeed, if we did not have to "make talk;" and perhaps some day the world will have grown so spiritualized that the personality of another will impress itself on one like the subtle shock from a miniature battery, and we shall have no need of the clumsy beginnings of social intercourse, which we now have.

It is very probable the philosopher, when he said, "talk is chalk eggs," meant only to discourage its too frequent and unsparing use, and certainly all people who have any conception of the value of time will heartily sanction his assertion.

*Some Conversation Only Talk.*—Much that gets the name of conversation is only talk. In fact we have been in some companies whole evenings, and half days, where anything like conversation never, for an instant, showed its head. We need scarcely say that we did not make extraordinary exertions to get there again.

Dreary platitudes, shallow jests, endless banterings, gossip and personalities are not conversation. They not only debase the currency of intercourse, but make social offenders of those who manufacture or pass them.

How can we, with the wonders of the universe above us and beneath our feet, be content to chatter like magpies who have neither the inventive brain nor the immortal soul? We do not mean that humanity should not occasionally indulge in a little harmless gossip and good-natured jest and banter. The iron bound realities and practical needs of life are passing us on every side, and we must sometimes unbend and play with our words, just as a healthy animal occasionally plays with its heels. It is a necessity of nature and is good for us.



But words were not given us for a continual recreation; they were also meant to cheer, to uplift, to give comfort, to embody that almost infinite thing, human thought, and to move the world. Can we, with a clear conscience, continually put such noble instruments to ignoble uses? Should we make the great reeds of the colossal organ bellow forth only barbaric discords? Should we drive our mules always with strings of pearls? And is not the wealth of our beautiful language beyond any of these? Something like this must have been meant when we were told that we should have to give account for every idle word: not the idle words which are the necessities of certain times and moods, but the idle words which are the only stock in trade, and kill everything that is better and more profitable.

"But," perhaps you will say, "can a person talk well if he has nothing to talk about?" Most certainly not, but can he not keep still, and learn to listen?

"Oh, but some people don't know enough to be aware that their talk is not worth listening to. They are so well pleased with their own shallow vaporings that they never discover the difference between talk and conversation.

Very well, then, with them the case is hopeless. Let them keep within the circle of their kind, and they shall be mutually pleased and pleasing.

After all, conversation is judged and enjoyed according to different grades of intellect and mental stand-points. Miss Gushy would no doubt call that conversation which Emerson would call talk; and so on through all the different steps of the scale. But let us, if we can not reach Emersonian heights, take as exalted a view of it as we can, and look upon conversation, not as a mere trade in words, but as an expression of the intercourse of souls.

*Conversation as a Fine Art.*—To the man or woman with an original mind, quick wit, and much riches of expression, conversation comes naturally, as the gift of writing does to others. But there are many more who are obliged to cultivate it with much patience and industry.

It may appear strange that anything whose chief charm is spontaneity, the sudden flash, as when the spark touches the tinder, can be acquired by any previous training or discipline. But the word has first to be burned to make the spark, and the tinder has to be prepared by a skillful hand.

Probably no amount of preparation could produce wit or brilliancy that would approximate to the native article, but very many people are pleasing conversationalists who have neither of these. Observation is a fine ingredient of the accomplishments of an interesting talker. But suppose a person to be especially gifted with none of these things we have mentioned, he can still make himself interesting. How shall he begin?

First, he must inform himself. He must have some knowledge of standard literature, of history past and present, of men and things. He must know what he is going to say before he begins to say it. He must have the power of marshaling his facts quickly into line, so that he can put his hand on the one he wants in an instant.

Says Lord Chesterfield in one of those wonderful letters to his son: "One must be extremely exact, clear and perspicuous in everything one says; otherwise, instead of entertaining or informing others, one only tires and puzzles them. The voice and manner of speaking, too, are not to be neglected; some people almost shut their mouths when they speak, and mutter so that they are not to be understood; some always speak as loud as if they were talking to deaf people, and others so low that one can not hear them. All these habits

are awkward and disagreeable, and are to be avoided by attention; they are the distinguishing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how necessary it is to mind all these little things; for I have seen many people with great talents, ill received for want of having these talents too; and others well received, only from their little talents, and who had no great ones."

Granted, then, that one is reasonably well informed, that he has a quick way of arranging his facts for use, that he can express himself grammatically and in a good tone of voice, and he is well equipped for a beginning. Now comes to the front, tact and judgment. He desires, above all things, to please. In order to do so he must think, as Southey says, of the "three things in speech that ought to be considered before new things are spoken,—the *manner*, the *place*, and the *time*."

*The First Requirement.*—"The first ingredient of conversation," writes Lee William Temple, "is truth, the next good sense, the third good humor, and the fourth wit." Doubtless he is right; truth first, but not certain truths at certain times. Better evade the subject, decline to answer or remain quiet, than to wound some one's feelings by a brutal truth, unless he will be benefitted thereby. Lord Bacon says, "Discretion of speech is more than eloquence; and to speak agreeable to him with whom we deal, is more than to speak in good words, or in good order."

Save us! we all cry out, from those people who find it necessary on all occasions to speak their minds. It is, in ninety-nine cases in a hundred, prompted, not by a missionary spirit and the leading of souls out of darkness into light, but by "envy, hatred and malice, and all uncharitableness." The

human being who delights in seeing another wither under his words, is of the same calibre as the savage who burns victims for his own delectation.

Clearly then, conversation belongs not to barbarians; and the individual who indulges in cutting personalities will never shine socially.

Tact teaches the popular man to adapt himself to all sorts and conditions of men. With the farmer, he is interested in crops; with the lawyer, in legal points; with the housewife, in the servant question; with the mother, about her children; with the diplomate, in statesmanship; and with the author, in his last new book.

*Listening.*—But with all his acquisitions, let the conversationalist get the art of listening, for, though he be as eloquent as Burke and as witty as Swift, if he gives no one else a chance to speak, he will be voted a bore. Colton, who wrote “*Lacon*” over sixty years ago, never said wiser words than these: “Were we as eloquent as angels, yet should we please some men, some women, and some children much more by listening than by talking.”

If you cannot listen, if you must be thinking of what you are going to say just as soon as the one who is talking stops, try and cultivate at least the appearance of listening. Don’t allow your eyes to wander off in various directions, don’t stare impassively at the speaker as if he were a post, or assume an attitude of resignation, as if you were trying to bear the infliction patiently. Any one of these things is enough to daze and scatter the wits of the best talker who ever lived.

It is not necessary to look steadily in the eye of the speaker. This course sometimes disconcerts him quite as much as persistently looking away. But give him often the benefit of the sympathetic meeting of eye to eye, an intelligent, appreciative



look or smile, and put as the occasion offers, a word of approval or dissent, to show that you are following his meaning.

Some people of quick, responsive intellects, are so stimulated by a good converser, into a sudden rush of ideas of their own, that they cannot wait for the other to finish, but interrupt continually. This is almost as bad as the first kind of inattention, for it shows clearly that you only catch fragments of what your companion is saying, or, in other words, you snatch a spark from his fireworks, and run away to light a bonfire of your own.

The most delightful talker is he who, having shown an unaffected interest and pleasure in your thought, flames up brightly, when you pause, with the fire he has kindled at your own. Nothing can be more charming than this bright, quick, sympathetic exchange of ideas and impressions. Such conversation has a stimulating, vivifying influence on one's intellect that is not to be compassed in any other way. Many a person has wondered at the possibilities within himself, when the individual of tact has magically charmed them forth. This latter accomplishment belongs more generally to women than to men. It is they who, having the tact of drawing forth the best, and listening well, have made most of the brilliant conversers of the last two centuries. Mme. Récamier was not herself a brilliant talker, but all the good conversers who thronged her *salon* were brilliant in her presence. She possessed the gift or accomplishment of listening well.

*Dogmatism.*—Dogmatism kills conversation. The moment any one mounts the tripod and speaks as if by divine authority, there is nothing to do but be mute before him, unless, indeed, you wish to figuratively make the earth tremble by rising up before the oracle, in opposition.

It is most astonishing how some people of very good sense and not more than the usual amount of conceit, fairly gag and bind you every time they administer an idea of their own. Their manner seems to say, "Don't you dare to do anything but swallow my words; you know they are good for you." Others speak with a lofty condescension which has, mixed with it, a sort of tolerating pity for any difference of opinion which you may advance. With such people there can be nothing like conversation. One may listen to lectures or monologues from them, but one must never venture to speak his own thought or impression. There may be appreciation and sympathy in the dogmatic individual, but his manner conveys such an opposite impression that he never gets credit for these qualities. Hence there can be no social interchange, and without reciprocity there can be no real converse.

William Penn, in his advice to his children, has said some things that may well be pardoned by those inclined to be dogmatic: "Be humble and gentle in your conversation, of few words, I charge you, but always pertinent when you speak, hearing out before you attempt to answer, and then speaking as though you would persuade, not impose.

*Talking too Much.*—Magnificent talker as was Coleridge, and bewitched and dazzled as nearly every one was with his brilliancy, one must needs sympathize a little with Theodore Hook who, having listened to a three hours' discourse from him, suggested by having seen two soldiers by the roadside, exclaimed at the close: "Thank Heaven! you did not see a regiment, Coleridge, for in that case you would never have stopped."

Sir Walter Scott also declared, on returning from a dinner party at which he had been obliged to listen to a long harangue from Coleridge: "Zounds! I was never so be-thumped with words."

Mr. Mathews writes that "even those who bowed to this 'Autocrat of the Breakfast-Table' felt, after they had listened to a soliloquy of five hours' duration, that they were pumped full, and cried 'Hold, enough!'"

Henry Crabbe Robinson, who seems to have turned out to be considerable of a Boswell to his contemporaries, was also much more given to talking than to listening, and it is related that Rogers once said at a breakfast party, "Oh, if there is any one here who wants to say anything, he would better say it at once, for Crabbe Robinson is coming."

*Training Children in the Art.*—The child should be encouraged to relate such incidents as may have attracted his attention, and to give voice to his own impressions and ideas. When he has gained sufficient confidence to do this, he should be trained in the right use of words and phrases. He should not be allowed to express himself loosely or improperly. He should be taught to observe closely, and be accurate in his relation of any fact or occurrence. Memory, accuracy and observation can be cultivated, and if one has begun these habits early, he will find them of inestimable advantage every day of his life.

*Cultivating the Memory.*—Memory is an extremely important aid to conversation. Some persons of exceedingly poor memories have systematically gone to work to remedy the defect, and have succeeded admirably. The methods put in practice can be adopted by children or grown people. When one attends a sermon or lecture, an excellent thing to do is to relate or write out all that can be recalled of what has been said. The same plan may be carried out with a book or newspaper article. Try, if you cannot give particulars, to set forth the main facts in a concise and orderly manner.

If you find it difficult to remember names, try and associate those you wish to remember with some object or incident that you cannot forget. Suppose the person's name to be Wells, you say to yourself: "I must think of oil wells, or a kerosene lamp; and every time I try to recall that man's name I shall remember one of these things and the resolve I made at the time."

Henry Clay, who determined to make his memory serve him, adopted the practice of writing in a book the names of all the people he had met during the day, and repeating over the list the next morning. The success which he achieved in this experiment was an important factor of his popularity as a politician.

A gentleman who wished to train his son in habits of observation as well as memory, frequently took him to walk on a business street and, after returning home, required of him an account of the different articles displayed in the shop windows. When the list was full and accurate, the boy was rewarded, but when it fell below the standard, he received nothing. Both father and son entered into the scheme with zest and no little amusement, and both felt well repaid by the results.

*Relating Particulars.*—Because one has trained oneself in remembering minute facts is no reason why every particular should be brought in, in relating a story or incident. Some people will express themselves in good language and tell a thing accurately and smoothly, but at the same time draw the recital out to such a length, with a multitude of uninteresting details, that they bore us beyond expression. It is very seldom that we care to hear all that there is to be said about anything. If these things interest the narrator he ought always to ask himself if they are likely to interest his listener. No one likes to get the name of being "long winded." But



let one of this sort literally or figuratively button-hole an individual whose time is not only money, but a solemn responsibility which he can not afford to fritter away, and he must expect to be avoided like a pestilence. We, for one, most fervently pray Heaven to save us from these people who spend an hour telling us nothing. The mental and moral losses which we suffer during these visitations would in time actually bankrupt us.

*Compliments.*—Compliments, when delicately expressed, are only an honest appreciation of certain merits or gifts, and are always admissible in polite conversation, if they are sparingly used and given with an air of sincerity. They are in better taste when addressed to an equal or inferior, as otherwise they may be suspected of a flavor of toadyism.

*Flattery.*—Flattery, which means insincere praise, is debasing to the giver, and insulting to the recipient. The inferior is sure to ascribe patronizing motives to it, and the superior to call it servility. Flies may be caught by sugar, but sensible men and women are not. It is best to be an individual of exceedingly few words, when it comes to flattery.

*Some Things to Think About.*—Slander is not only immoral but exceedingly ill-bred.

Slang is tabooed in good society.

When you wish to address a person with a title, always add the name. For instance do not say, "Professor, is not that so?" but, "Professor ———, is not that so?"

The reverse of this rule is true in foreign countries; and it is quite proper to address a titled lady or gentleman in France as *Madame, Mademoiselle, Monsieur*.

Foreigners who come to this country, when addressed in English, should always be given their appropriate titles.

It is considered better form, when speaking to a person with whom you are not intimate, to refer to his or her relatives by their full names, rather than speak of them as "your son," "your sister," etc. For instance if you were speaking to Mr. White, you would say: "I saw Miss White a few minutes ago," rather than, "I saw your daughter a few minutes ago," or, "I met Mrs. Wilson last evening," rather than, "I met your sister last evening."

Unless very well acquainted, never speak of people by their Christian names.

Never call any one by his or her Christian name unless you have asked the privilege, or been requested to do so.

Ladies should never designate their gentleman friends as "Smith," "Brown," or "Jones," leaving off the proper prefix. It gives a "fast" flavor which is not desirable.

Don't make a show of learning, either by lugging in unusual topics, or sentences from foreign languages.

Give things their proper names. It is not modest, but decidedly the contrary to say "limb" for "leg," and "gentleman" and "lady" bird, for the cock and the hen.

A little good-natured satire gives spice to conversation, but that which cuts is ill-bred, and nearly always inexcusable.

Never encourage in yourself a tendency to inquisitiveness. If your friend wishes to tell you certain things, he will do so of his own accord. You should not oblige him to give his confidence unwillingly, or put him to the awkwardness of refusing.

Religion and politics should never be introduced in a mixed company.

No subject upon which people may be expected to have a vital interest and strong convictions, should be started for the sake of an argument, except in the appropriate time and place. Some people much enjoy a controversy, and can indulge in it

with profit to themselves and others. With such, it is perfectly proper, and a means of enlightenment.

Do not talk shop.

Never describe revolting scenes or incidents.

Avoid any topic which may be disagreeable or painful to another.

*The Conversation of the Future.*—In looking back over the times of Dr. Johnson—that conversational king—and the bright galaxy of talkers contemporary with him; in hearing the echo of the voices of Burke, Garrick, Sheridan, Moore, Lamb, Mackintosh, Macauley, and De Quincey, and delightedly reading the flashes of wit, humor, pathos and learning that were the common currency at the dinner table, and those nights at the “Mermaid,” do we not rather regretfully ask if the days of conversation are no more, and if they are never to be anything other than a memory? But just as the style of literature changes, so does that of conversation. In these times of the telegraph, telephone, and daily newspapers we have come to devour much, and to want it highly condensed. One who can snatch up a newspaper and find in a few minutes what is going on all over the world, and hear the views of fifty different men on different topics in a half an hour, is not willing to listen to one man, on one theme, for twice that length of time. Hence, if Coleridge should appear in the flesh and wish to talk to such a man, he would probably be rudely repulsed. There may be among us a Sir James Mackintosh, of whom Sidney Smith said “his conversation was more brilliant and instructive than that of any human being I ever had the good fortune to be acquainted with. His memory (vast and prodigious as it was) he so managed as to make it a source of pleasure and instruction, rather than the dreadful engine of colloquial oppression into

which it is some times erected. He remembered words, thoughts, dates, and everything that was wanted. His language was beautiful, and might have gone from the fireside to the press." There may be also Currans, Foxes and Coleridges in conversational gifts, but if they have no listeners they will not speak. This talent, more than any other, requires encouragement and a good soil. Assuredly there are few good listeners. The times are bad for this most beautiful and inspiring of the arts.

We cannot tell what the outlook will be. Perhaps the conversation of the future will be in a much condensed, brilliant, epigrammatic style, or it may again go back to the smooth, carefully rounded periods and Corinthian proportions of the old time, just as we are now hearing nothing but classical music; but this last is rather doubtful, as, notwithstanding the fact that classical music is fashionable, not one-fourth of the people like it, and of those who pretend to, one-half do not understand it. Our thoughts must find some clear expression, and whatever may be the conversation of the future, we are sure that, as the hurry and force of this money-getting age takes on more refinement, it must be better rather than worse than that of the present time. While men and women think and feel, it cannot become wholly a lost art, and the steady progress in the mental condition of women alone seems to indicate the coming of new life from that direction. Many things have been for a century in a transitional state. Even Swift saw the beginning of the decline, when he said: "Since the ladies have been left out of all meetings except parties of play, our conversation hath degenerated." The ladies are beginning *not* to be "left out." Let them help bring in regeneration and reform.



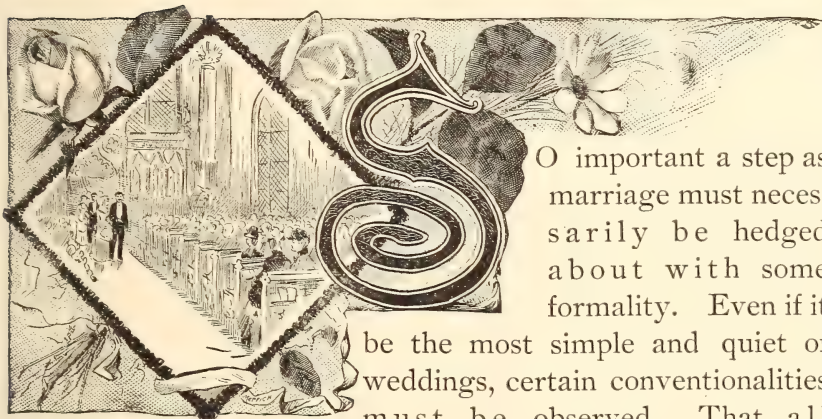
## CUSTOMS AND COSTUMES FOR WEDDINGS.

“Hail, wedded love, mysterious law!”

—Milton.

“O happy state! when souls each other draw.”

—Pope.



SO important a step as marriage must necessarily be hedged about with some formality. Even if it be the most simple and quiet of weddings, certain conventionalities must be observed. That all womankind (and all mankind, as well,) who contemplate marriage wish to be informed as to what is strict etiquette in all the forms pertaining thereto, is evinced by the numerous queries which flood the columns of “Harper’s Bazaar” and other fashionable journals. “Who shall pay for the cards?” “What are the duties of the ‘best man’?” “Who orders the carriages?” “What part of the brides-maids’ outfit is the bride expected to furnish?” These are a few of the questions which appear from time to time, and which we shall, with others, endeavor to answer in this chapter.

*The Betrothal.*—There need be no formal announcement of a betrothal, although it is customary, in some social circles,

to do so. Usually, the affair is made known through the agency of friends, or a dinner party is given by the parents of the lady or gentleman, and, just before rising from the table,



"IN THAT NEW WORLD WHICH IS THE OLD."

the host makes mention of the pleasant intelligence, when a general expression of good feeling and congratulations is given.

When the engagement becomes generally known, friends

who are in the habit of entertaining, give dancing parties, dinners, or theatre parties to the engaged couple.

When the lady is invited by the gentleman's parents, the family of the former should always be included.

*Last Calls.*—Just before, or at the time of the distribution of the wedding invitations, the expectant bride leaves her cards at the residences of her friends. These are her usual visiting cards, without the addition of P. P. C., which has, heretofore, been considered necessary. They should be left in person, though the lady does not enter, except it be to visit an invalid or aged person.

*Just Before the Wedding.*—After the last calls, it is *de rigueur* for the prospective bride not to be seen in public; neither should she see the groom on the wedding-day until they meet at the altar.

*The Ceremonious Wedding.*—There are as many different ways of celebrating a wedding as there are individual tastes in the matter; but where people have a large circle of friends and acquaintances, entertain much, and live fashionably and elegantly, it is generally expected that the marriage of one of the family will be in keeping with the usual manner of living. There is, of course, no real obligation in the matter, and the happy pair may be married quietly, in their traveling dresses, with no one but the family present, if they prefer to do so. Especially is this the custom after a recent affliction, or death of a relative, when elaborate festivities would be in bad taste.

When a reception is to follow the ceremony at the house or church, invitations are sent out at least ten days before the time, and to those living at a distance much sooner, so that any who wish to attend may make preparations for the journey.



No answer is required to wedding invitations, but friends out of the city, who cannot be present, generally send some word of congratulation to the groom, if the invitation be from him, and of kind wishes to the bride, if from her. Presents are no longer sent, except from relatives or very dear friends.

*Form of Invitation.*—The invitation is given in the name of the bride's father and mother or, if only one parent be living, in the name of the survivor. If the bride be a niece, grand-daughter, ward, or of any other relationship to the person issuing the invitations, the word signifying such relationship should be substituted for the term "daughter."

The present fashion is to have finely engraved, in script, upon note-paper of the best quality and of a size to fold once to fit the envelope, this form:

*Mr. and Mrs. Gerald Talbot*

*request your presence*

*at the marriage of their daughter,*

*Blanche,*

*to*

*Thomas G. Allgrave,*

*on Wednesday evening, October tenth,*

*at eight o'clock.*

*St. Peter's Church,*

*Philadelphia.*

Such an invitation is intended only for the church. Friends who are invited to the reception find enclosed with this invitation the following:



*Mr. and Mrs. Gerald Talbot,*

*At Home,*

*Wednesday evening, October tenth,*

*from half past eight until eleven o'clock.*

48 WEST FIELD STREET.

Or simply a small card bearing the words:

*Reception at 48 West Field Street, at half past eight.*

When, from the extremely fashionable or prominent position of the bride or groom, a crowd may be expected at the church, that will prevent the convenient entrance of invited guests, long, narrow cards of admission are also enclosed with the invitation, engraved in the same style as the other:

*St. Peter's Church.*

*Ceremony at eight o'clock.*

Many people dislike to issue an admission card, but in some instances it is absolutely necessary.

*Duties of the Ushers.*—Several young gentlemen, usually about four in number, are chosen from the friends of the bride or groom, to act as ushers. One of these is appointed head usher, or master of ceremonies, and upon him devolves the responsibility of attending to certain necessary details. He must be early at the church, and, being provided with a list or number of the guests, determine, as near as possible, the space they will occupy, stretching the ribbon or arch of flowers as a boundary line. It is always better to give too much, rather than too little room, as no lady in full dress likes to be crowded. He next ascertains that the organist is provided with the musical programme; that the kneeling stool at the altar is in its proper place and covered with white cloth,

so as not to sully the spotless robes of the bride. The ushers, being all now in position just inside the entrance, in the centre aisle, are now in readiness to escort ladies to their seats. They offer the right arm, and inquire if the guest is a friend of the bride or the groom. If of the latter, she is placed on the right side of the main aisle, going toward the altar; if a friend of the bride, on the left. Gentlemen accompanying lady guests, follow them to the seat. Ushers should place the relatives and most intimate friends of the bridal party nearest the altar.

Two of the ushers, as soon as the ceremony is over, hurry to the residence where the reception is to be held, in order to be ready to receive the newly wedded pair and their guests.

When the bride and groom are in position to receive, the ushers conduct guests to them, and introduce those who may not be acquainted, having previously asked the name if it is not known to them. They next introduce the guest to the parents. As the two families thus brought together may not be acquainted with each other's friends, and may live in places long distances apart, this is a very necessary formality. In all such instances, the gentleman escort follows the lady with the usher, and is introduced after she is.

An usher attends each lady who is without an escort, to the supper-room, and sees that she is properly served.

When the company is small, and the guests sit at table, at a wedding breakfast or supper, each lady is provided with an escort, as at a ceremonious dinner.

*Dress of the Ushers.*—At a morning wedding, the ushers wear dark blue, or black frock-coats, light trousers, light neckties, and gloves of light neutral tint; at an evening wedding, full evening dress, white neckties, and delicately-tinted gloves. Button-hole bouquets are worn with either dress.

*Duties of "The Best Man."* — The "best man" is an English institution. Time was when he was unknown in this country. In those days, the groom provided a train of cavaliers to escort the brides-maids, and to stand at his side during the ceremony; but now the custom is to rely solely on the services of a "best man," and to have no other groomsman. This, however, is a mere matter of taste, and those who choose to follow the strictly American custom, need not fear being called old-fashioned.

The "best man" is usually an intimate and valued friend of the groom. He accompanies the latter to church, stands at his side, and holds his hat during the ceremony and, at its conclusion, goes home with the bridal party (generally in a *coupé*, by himself,) and then assists the ushers in introducing guests. He also arranges the business details of the wedding, as far as possible, for the groom, pays the clergyman his fee, and, if a wedding journey is on the programme, when the couple depart for the railway station, hastens on before them, in a separate carriage, sees to the checking of baggage and purchase of tickets and, when he can be of no further assistance, leaves the happy pair with his *Godspeed* and good wishes.

The dress of the "best man" is like that of the groom or ushers, with the same distinction for morning or afternoon weddings as heretofore explained.

*Duties of the Brides-maid.* — The principal duty of the brides-maid is to look pretty, and not out-shine the bride. She may wear a dainty costume of white or some delicate tint, not of so rich a fabric as the bride's, and without a train. Dressy hats or bonnets are often worn, and the flowers, instead of being arranged in the conventional bouquet, are carried in baskets. Sometimes, historical dresses are copied, and where

these are in keeping with each other, and the colors managed harmoniously, the effect is very charming and picturesque.

The brides-maid must not fail to keep her engagement, except in cases of sickness or death; in the latter contingency, the bride should be immediately informed of the fact.

*Fees and Favors from the Groom.*—The groom gives the clergyman any fee (not less than five dollars) that he thinks proper. He also sends flowers or some small souvenir, such as a locket, fan, or bangle, to the brides-maids; and to the ushers, scarf-pins, sleeve buttons, canes or any little remembrance his ingenuity may suggest. He generally presents the bride with some gift,—a piece of jewelry, or anything that seems to him appropriate. He never neglects to send the wedding bouquet, or to provide the ring, where one is used in the ceremony.

*What the Bride Pays For.*—The bride, or her family, pay for the invitations or wedding-cards, the wedding-breakfast or refreshments, and the carriages, except the one used by the “best man,” which, being also needed by the groom to convey him to the church, is furnished by the latter. The bride also provides *boutonnnières* for the ushers or groomsmen, and bouquets for the maids. If she wish the latter to wear any unusual fabric or peculiar style of dress, she provides this also.

*Dress of the Bride.*—The conventional costume is white satin, veil and orange blossoms, but this may be varied to suit the taste of the bride. Sometimes, roses or any other white blossoms are worn instead of the orange flowers, but the veil is worn only with white. The fabric of the gown may be any pretty, white material, or it need not be white at all. Several brides have looked charming of late in delicate tints of pink, cream, tea-rose, and heliotrope, and, where the wedding is very quiet, dark silks of tan, brown, wine or plum are becom-



ingly worn. The traveling dress, which is so convenient as to necessitate no change for the wedding journey, has also found favor with many.

*Church Weddings.*—There are several different ways of proceeding to the altar. One which has found much favor in high circles is this: the ushers go first, in pairs; then the brides-maids, two and two; next come some pretty children, not over ten years of age, carrying flowers; the bride, supported on her father's right-arm, comes last. If her father is not living, some near, male relative, or her guardian, should take the father's place and be ready to give her away. When the bridal party arrives at the church, the groom and his "best man" step forth from the vestry and, with faces turned toward the centre aisle, await the coming of the bride. As the procession reaches the altar, the ushers separate, half going to the right and half to the left; the brides-maids also separate in the same manner, leaving a space for the bride and groom. The latter takes the bride by the hand, as she advances to the altar, and places her at his left; the children range themselves in a group a little back of the party, and the father, or whoever escorted the bride, stands a little back of her, and in convenient position to step forward at the proper moment and give her away, which he does by silently placing her right-hand in that of the clergyman. The mother and sisters of the bride sometimes stand at one side, a little back of the party, but, unless these enter with the *côrtege*, they generally arrive a short time before, and are placed in the front pews.

The bride and groom kneel a few moments in silent prayer, and when they rise, the ceremony begins.

*After the Ceremony.*—The ceremony ended, the clergyman congratulates the pair, but it is no longer considered good form to kiss the bride. This could never be other than

embarrassing before a church full of people, and it seems much more fitting and graceful that the bride should be permitted to keep her veil over her face until well out of the church. The bride takes the left arm of the groom and passes down the aisle, followed first by the brides-maids, next the ushers and, lastly, the friends in regular order.

A pretty fancy is to have the children who were part of the *côrtege*, precede the bride and strew flowers in her path-way as she passes down the aisle; or other children may come forth from the pews opening on the aisle and, standing, shower rose leaves, or walk before the bride, strewing blossoms.

Sometimes two pretty boys, costumed as pages of the olden time, bear the train of the bride. Where children are to appear as picturesque accessories, they should be well trained before the event, as one awkward mistake may turn the impressiveness of the occasion into burlesque.

*Other Forms.*—Where groomsmen are to officiate instead of the “best man,” the order of proceeding will be as follows: The brides-maids, each escorted by a groomsmen, lead the procession; next comes the mother of the bride on the arm of the groom; next the bride, on the arm of her father or nearest male relative older than herself. Arrived at the altar, the maids pass to the left, the gentlemen to the right; the groom either seats the mother in the front pew at the left, or places her a little back of the brides-maids; the father stands where he can conveniently give away the bride, and the latter stands at the left of the groom. In leaving the altar, the bridal pair lead, the brides-maids and groomsmen coming next, and the father and mother following together.

When there are neither brides-maids nor ushers, the groom may wait at the altar with his “best man,” while the father escorts the bride up the aisle; or, where there is no “best

man," the groom may walk with the mother, while the father follows to the altar with the bride.

*The Traveling Dress.*—When the bride is married in traveling dress, the bonnet, also, is worn. The groom is attired the same as for a morning wedding, but may wear dark trousers and tie instead of light ones.

Usually, there are neither brides-maids nor groomsmen, but there may still be ushers if there are to be many guests, and the groom may have his "best man."

*The Wedding-Guest.*—The guest should endeavor to arrive at the church five or ten minutes before the entrance of the bridal party, and should not hasten out after the ceremony, but wait until the *côrtege* is well out of the church.

*The Reception.*—Half the maids stand at the right of the bride, and half at the left of the groom, while the parents of the lady stand at a little distance at her right, and those of the groom, at his left. They are now in position for the usual congratulations. The nearest relatives and friends are the first to offer congratulations, and are now considered the only ones privileged to salute the bride with a kiss; the custom of all the guests kissing the bride has become obsolete in fashionable circles.

*Presents.*—Wedding presents are not now generally exhibited, and when they are, the cards are removed from them. The good taste of this proceeding will at once recommend itself to all, without explanation.

Presents sent to the bride, if marked, bear her maiden name or initials; those to the groom, his cipher or initial.

*Acknowledging Gifts.*—The bride should send a short note of acknowledgment to all who have given presents. If these arrive in time to send thanks before the wedding, she

may do so; if not, she should provide herself with a list of the givers, and write her note of thanks while on her wedding-tour.

*Refreshments.*—A table is usually set in an adjoining room, as for an ordinary reception, with salads, oysters, ices and confectionary, and these are served *en buffet* to the guests. This method is proper for either a morning or evening wedding.

*The Wedding Breakfast.*—This is an English custom which is gaining favor in this country, but only when a limited number of guests are to be invited. Invitations are usually sent out ten days or two weeks in advance, and should be immediately accepted or declined, as in the case of a formal dinner. Gentlemen, on arriving at the house, leave their hats in the hall, but ladies do not remove their bonnets.

The guests pay their respects to the bride and groom, and then converse together until breakfast is announced. The order of proceeding to the dining-room is as follows: The bride and groom, the bride's father with the groom's mother, the groom's father with the bride's mother, the "best man" with the first brides-maid, the remaining brides-maids with ushers or other gentlemen invited for the distinction, and the remainder of the guests in such order as the hostess shall arrange. The wedding-cake is set before the bride and she cuts the first slice.

When toasts are given, the health of the bride is the first to be proposed, generally by the father of the groom, and this is responded to by the father of the bride.

Coffee and tea are not generally served, but *bouillon*, with hot and cold dishes and wines, if desired, are offered.

*Shall We Send Cake?* — Cake is no longer sent to friends, (unless one may wish to make an exception of some friend at



a distance), but is neatly packed in small boxes, and each guest may, if she wish, take one when leaving the house.

*Parents in Mourning.*—Parents who are in mourning should leave off funeral weeds at a wedding. The mother should wear a gown of some other color than black, even if she intend to resume mourning after the bride's departure.

*Guests in Mourning.*—If guests go in mourning to the church, they should not mingle with those in full toilette or place themselves where they are likely to be seen by the bride. If they appear at the reception, they should lay aside black for the occasion.

*The Home Wedding.*—Home weddings seem to be growing in favor, though there will always be those who desire the added impressiveness and solemnity which the deep-toned organ and all the sacred associations of the church give to the ceremony. We once heard a young lady remark that she should not think she was legally married if the wedding did not take place in church. Nevertheless, there are those who shrink from the publicity, and who, therefore, prefer the home wedding.

When it is desired, an altar of flowers may be arranged in the drawing-room. It is placed near the wall, allowing just enough space for the minister to stand. He then faces the guests, while the bride and groom face him. Hassocks for kneeling are placed before the altar, and a space large enough for the bridal party to stand is usually marked off by a ribbon stretched across a portion of the room.

Brides-maids and the "best man" are generally dispensed with at home weddings, though they may act in the ceremonial if it is desired that they should do so.

The clergyman takes his place behind the altar, and the bridal party enter, as at church. After the ceremony is over,

they turn around, facing their guests, and receive congratulations. If space be an object, the kneeling stool and altar are then removed, or the latter may be pushed up against the wall to serve as an additional decoration.

The forms observed after this are the same as those given for the reception.

If there be dancing, and the bride take part in it, she leads the first quadrille with the "best man," and the groom dances with the first brides-maid.

*Leaving for the Wedding Journey.*—When the time for departure draws near, the bride and groom quietly withdraw to their dressing-rooms, without taking leave of their guests, and make the necessary changes in dress for traveling. At large receptions, only the most intimate friends remain to wish them *bon voyage* and to throw rice and slippers after the carriage.

It is not considered in good taste to ask where the newly married pair are going, or where the honey-moon is to be spent. Still, if the bride or groom volunteer the information, there can be no impropriety in discussing the matter.

*Traveling Dress of the Bride.*—The traveling costume will, of course, be regulated by the fashion of the period, but like any sensible traveling dress, it will be quiet in color, and of material suited to the occasion. Any extra magnificence or showiness will be avoided by people of good taste and modesty, who will not care to advertise the fact of their being on a wedding-tour.

*The Widow's Marriage.*—Authorities differ as to the etiquette of the widow's marriage. One says she should neither dress in white, wear a veil, nor have brides-maids; another, that she may have maids, and wear white, but no veil or

orange blossoms. Mrs. Sherwood says: "She should, at church, wear a colored silk and a bonnet. She should be attended by her father, brother, or some near friend."

We should say that the veil and orange blossoms are not to be thought of, that a white gown is in doubtful taste, as it seems on such an occasion to be the especial symbol of the maiden, that brides-maids are also much more appropriate for the first wedding, and that some delicately tinted silk, with roses or other blossoms, would be most fitting for the occasion. If in church, as Mrs. Sherwood suggests, a bonnet should be worn. A traveling costume is also in good taste. Out of consideration for the groom, the widow should remove her first wedding-ring.

When a reception is to be held at the home of her parents, a bride's maiden name forms part of her proper name on the invitations.

*Calls After the Wedding.*—Those who receive cards only to the church, consider that a card left within a month or two thereafter, or an invitation extended to the bride when giving an entertainment, is all that is required, though it is considered, by some, proper to call, the same as after having received an invitation to the reception.

Guests at the reception, or those who have been invited and have not attended, should call on the parents within ten days or two weeks after the event.

*Announcement of Marriage.*—If the wedding is private, the custom is to send, soon afterward, marriage notices to friends. Often, when the pair are absent on their wedding-tour, such announcements are sent by the parents. The following form seems to give a formal sanction to the alliance:

*Mr. and Mrs. Gerald Talbot*  
*announce the marriage of their daughter*  
*Blanche Marcia*

*to*

*Thomas Goring Allgrave,*  
*Wednesday, October tenth,*  
*1885.*

The recipients of such cards send notes of congratulation to the parents, and, when intimate friends, to the bride and groom.

*Receptions After Marriage.*—It is customary for the newly married pair to receive on certain days during the first month after becoming established in their new home. Sometimes the announcement of such receptions accompanies the wedding-cards, and may simply state the following:

*Wednesdays in May.*

49 PARK SQUARE.

If the receptions are to be held in the evening, this should be distinctly stated.

These invitations occasionally accompany the announcement of the marriage, where there has been a quiet wedding, and no reception. In this case, the form would be like the following:

*Thomas G. Allgrave,*  
*Blanche Marcia Talbot,*

*Married,*

*Wednesday, October tenth, 1885.*

*At home,*

*Wednesday evenings in November.*

49 PARK SQUARE.

NEW YORK.



Another form would be this:

*Mr. and Mrs. Thomas G. Allgrave,*

*at home,*

*Wednesday evenings in November.*

49 PARK SQUARE.

NEW YORK.

These announcements should be sent about ten days or two weeks before the first reception day.

*Receptions Given by Parents.*—Sometimes, when there has not been a reception at the time of the wedding, one is given for the young couple by the mother of the bride, after their return, even if they have begun housekeeping for themselves. If the parents of the groom also give them a reception, it should follow that of the bride's parents.

When the reception is in the evening, the invitations are in the name of the parents, accompanied by a card containing the names of the bride and groom, enclosed in an envelope. If in the afternoon, the form will be this:

*Mrs. Gerald Talbot,*

*Mrs. Thomas G. Allgrave,*

*at home,*

*Thursday, November ninth, 1885,*

*from four to six o'clock.*

*Bride's Dress for Receptions.*—The bride wears, at her receptions in her own or her parents' house, a dark silk, as rich and elegant as her tastes or means will permit, but without any traces of the bridal ornaments. She may wear, at parties or dinners, her wedding-dress, without veil or orange blossoms, if she wish.

*Refreshments at Receptions.*—The table at the bride's receptions should be exceedingly simple. Tea or chocolate, with cake, is quite sufficient. On a very cold day, *bouillon* is always acceptable. An elaborate *menu* at such receptions would be considered absolutely vulgar by society people.

*Courtesies to the Newly Married Couple.*—The bridesmaids, if in the habit of entertaining, should give a party or dinner to the married pair, or a four o'clock tea to the bride. Friends, when having entertainments, for several months after the event, should give them in honor of the newly married pair, unless they may especially wish to distinguish some one else on the occasion.

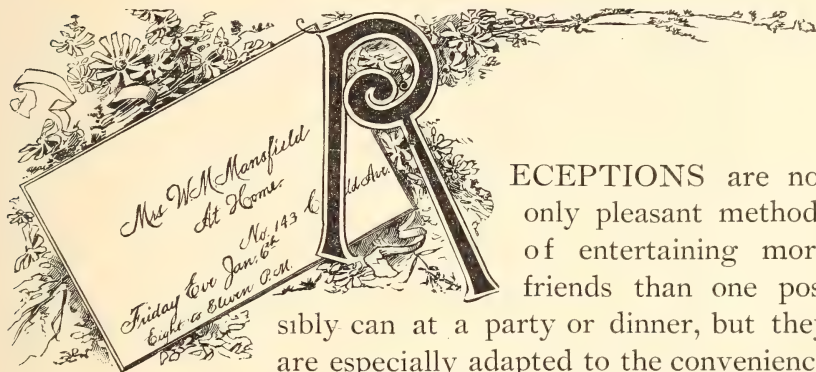
The bride should not feel in duty bound to respond to these civilities by elaborate entertainments, unless she is wealthy enough to fully warrant the outlay, as society is quite willing to entertain her without any immediate return of hospitalities.

*A few Suggestions.*—The bridal outfit should be in keeping with the position in life which the bride will assume after marriage. If the means will be limited, it is better to reserve, for more needful purposes, a part of the money which is often spent is an extravagant *trousseau* and an elaborate wedding.

On the wedding journey, or anywhere in the presence of others, all demonstrations of affection should be suppressed. However interesting it may be to the blissful pair, they are only considered by the cold, unfeeling world from a cynical or amusing point of view. The bride of good taste, who shrinks from being stared at, will not wear anything which is showy, "dressy," conspicuous, or in any way suggestive of the wedding, on her bridal journey.



## RECEPTIONS, KETTLE-DRUMS AND FIVE O'CLOCK TEAS.



RECEPTIONS are not only pleasant methods of entertaining more friends than one possibly can at a party or dinner, but they are especially adapted to the convenience of society people who may have several engagements for one date. Those held in the afternoon usually include ladies only, as the business habits of nearly all American gentlemen prevent their attending at that time. In the evening, gentlemen are expected, and, if they can not be present, they should send their cards while the reception is in progress.

*Invitations.*—The form most in use is simply for the hostess to add to her usual visiting-card the words, “At home,” with the date and hours for reception. Should anything more elaborate be required, something like the following may be used:

*Mr. and Mrs. James Watrous*

*request the pleasure of your company*

*on Thursday evening, November 5th,*

*from eight to eleven o'clock.*

If a series of receptions are to be given, the visiting-card may have added, at the lower left-hand corner, the words:

*Wednesdays in January,  
from four to six o'clock.*

These cards may be sent by post in a single envelope, or by messenger, or the hostess may have them left from her carriage as she is driven from house to house.

*Shall We Answer?*—No answer is required, either of acceptance or regret, to such an invitation, unless a response is requested.

*Refreshments and Other Arrangements.*—A table from which light refreshments are served *en buffet*, is set in an apartment convenient of access. Here is stationed a butler or head waiter, with a man, and sometimes a maid-servant, to assist in serving. The refreshments usually consist of oysters or salads, rolls, coffee, cake, ices and confectionery. An elaborate *menu*, especially at an afternoon reception which comes so shortly before the dinner hour, is considered in bad taste. In the evening something more may be added if wished, but the list given comprises all that is necessary.

The house may be made as beautiful with flowers, palms and trailing vines as the means or taste of the hostess may suggest. At very elaborate affairs, or when the weather is inclement, an awning and carpet extend from the entrance to the carriage landing. A man-servant or maid-servant opens the door without allowing the guest to ring. The former wears white thread gloves and black dress-suit, the latter a neat gown and dainty cap. He or she may hold a salver to receive the cards of guests, or a basket or table may stand in the hall for this purpose. A maid-servant is also stationed in the ladies' dressing-room to remove the wraps of those who wish to do so. At



very large afternoon receptions a man-servant is a great convenience, whose duty it is to assist ladies from their carriages, to give the coachman his number, and to be ready to call him when needed. He can better be dispensed with in the evening, when the ladies are accompanied by escorts, but he is a convenience at either time, unless a footman goes with the carriage.

Sometimes a band of music adds to the festive character of the entertainment, but it should be stationed sufficiently far from the lady or ladies receiving not to interfere with conversation.

*The Hostess.*—The hostess, and those who assist her in receiving, should stand at a convenient distance from the entrance, and should introduce guests, if not acquainted, to her assistants. She should try to throw into her welcome a feeling of cordiality and genuine pleasure, but should not detain the guest who may wish to give room to others, by any extended remarks. At large receptions the hostess rarely introduces guests to each other.

*The Guest.*—The guest, on entering, lays upon the salver or table in the hall, his or her card and the card of a member of the family who has been invited and is unable to attend. If a dressing-room has been provided for gentlemen, they leave their hats and overcoats there; if not, they are deposited in the hall.

Ladies may or may not leave their wraps in the dressing-room. As a general thing, the atmosphere of the drawing-room is so warm as to render even a slight addition to the costume burdensome, and it is usually advisable to allow the attendant to take charge of wraps.

Guests do not generally stay over half an hour, unless there is dancing. Sometimes only a favored few are asked to remain and join in a quadrille.

Guests are not obliged to seek out the hostess before leaving, especially if she be busily engaged in receiving. Still, if they particularly wish to do so, the courtesy is never out of place.

When a series of receptions are given, if the recipient of an invitation has not been able to attend, he or she should send a card for the last one at least, and some people are so careful as to send a card each time to remind the hostess that, though not present, they have not forgotten the compliment of an invitation.

*Reception Dress.*—For day receptions, ladies wear a visiting costume with bonnet. These should be as handsome as the wardrobe affords. Natural flowers may be added if desired.

Gentlemen are seen in morning dress, but for evening receptions they should wear dress-coats and white or light tinted neck-ties.

The ladies' dress for evening is much the same as for afternoon, except that lighter colors and more jewelry may be worn. When the reception is of the nature of a *soiree*, bonnets are removed.

*Calls.*—Calls are not necessary after a reception, except in the case of those who received cards and were unable to attend.

*The Kettle-drum.*—A kettle-drum is only a reception with another name. It is, generally, a little less formal than the ordinary reception. Guests remain any length of time, within the stated hours, they choose; and conversation and, perhaps, music is the order of entertainment.

*Its Origin.*—The term, "kettle-drum," is said to have originated among officers' wives who, limited in the elegant facilities of social life by the exigencies of garrison surroundings, invited their friends to informal entertainments, in which the refreshments were served on the drum-head. They could

not set out their own dainty china, neither could they rely on the trained servant or caterer they had been accustomed to at home, so they served their cup of tea, rolls, or sandwiches, from such dishes as they could command, and geniality, pleasant conversation and improvised music more than compensated for the lack of elaborate appointments.

*The Kettle-drum Proper.*—The kettle-drum proper should carry out the original significance of the term, in being simple and informal as to the refreshments and all appointments. True, it may be conducted after the same form as that described under "Receptions," but less ceremony is more in keeping. The ladies receive standing, the same as at receptions, but a lady of the family, or a friend, presides at the tea-urn, and may or may not be assisted by a man-servant or maid-servant.

Some pretty caprices indulged in by hostesses at these affairs, were to have a tiny drum beaten at intervals near the tea-table, and the young lady who served the tea was costumed nattily as a *vivandière*.

Kettle-drums are always held in the afternoon; the refreshments consist of tea, coffee, chocolate, sandwiches, buns and cake; and the invitation is simply the addition to the visiting-card of the words, "kettle-drum," with date and hour. The dress is the same as for a reception.

*The Five O'clock Tea.*—The five o'clock tea is even less ceremonious than the kettle-drum. As a general thing, the number invited is not large. The tea or coffee equipage is on a side-table, together with plates of thin sandwiches and cake, and is served by members of the family or friends, without the assistance of servants. The enjoyment of the five o'clock tea is more in the mental and social attractions of the guests than in the eating and drinking.

The invitations are, usually, the lady's visiting-card with the words, "five o'clock tea," and date, written in the lower left-hand corner.

*Breakfasts.*—The hour for a breakfast party may be anywhere between half-past nine and eleven o'clock. Very formal breakfasts are sometimes given at twelve, but these can be breakfast only in name in our busy country where every one rises before ten o'clock, except singers, the theatrical profession, and literary people who prefer the night hours for their work. People who get up at the usual time must have a lunch before noon, and thus the twelve o'clock breakfast is in reality a formal luncheon.

Breakfasts, given to a few congenial people, may be made very charming affairs. Lord Macaulay has said: "Dinner-parties are mere formalities; but you invite a man to breakfast because you want to see him."

Occasionally, one may be invited to the latter for the same reason that he is to dinner, to pay off an obligation, to be lionized, or on some other score; but, proportionately, as there is less formality and fewer courses than at a dinner, is there more enjoyment and social interchange.

Gentlemen and ladies are invited to breakfast, but among the former, only artists, literary men, and those who can take up their work at whatever hour they please, are able to attend.

Invitations to breakfast are, usually, informal notes, or the the lady's visiting-card, having below the name the words, "breakfast at ten o'clock," with date underneath. These are sent out about five days before the event, and should receive an answer. Sometimes an informal and *impromptu* breakfast may be given with only a day or two intervening between the invitation and the date.



*Going to the Table.*—The order of proceeding to the table is the same as that for dining, and may be found in the chapter on “Ceremonious Dinners.” The host takes out the lady to be most distinguished, and cards are found on the plates, indicating where the guests are to be seated. The gentlemen are informed by card as to whom they shall take out to the dining-room, and if unacquainted, should ask for an introduction. When there is no host, the lady of the house leads the way with the gentleman to be most honored.

*The Breakfast-table.*—There should be choice viands prepared in the daintiest style, but the food should not be so heavy, nor the courses so numerous, as at a dinner. If there are less than eight guests, it is not necessary to place cards on the plates. The breakfast may be served from the sideboard or table, in courses, and the hostess herself dispenses the coffee, chocolate, or tea, whichever is preferred.

The signal to rise is given by the hostess to the opposite lady guest, when the entire party adjourn to the drawing-room.

*After Breakfast.*—Guests usually depart within half an hour after leaving the table.

After exceedingly simple breakfasts, calls are not expected, but after very formal affairs, they are made, the same as in the case of dinners.

*The Costume.*—Walking-dress is worn by both gentlemen and ladies. Gloves are appropriate to such costumes, and are removed after sitting down to the table. Very formal breakfasts demand a handsome reception toilette, and for the gentlemen, frock-coats and light trousers. White vests may be worn if the weather is warm, or if it is customary to do so in the time or place where the breakfast is given.

*Luncheons.*—The lunch, or luncheon, is strictly a ladies' affair. To the formal lunch, gentlemen are not invited. At these, the food is served very much the same as at a ceremonious dinner; the *boubonnières* are as elaborate and the favors as expensive. The dress worn is like an elegant reception toilette, and the forms observed are much the same as those for dinners.

*The Informal Lunch.*—The lunch to which a friend is asked to drop in when he pleases, or even the affair to which a few friends, gentlemen and ladies, have been asked, is a comfortable, easy-going meal, in which the dishes are mostly cold, and a guest is pardoned for coming late. The company do not go in arm in arm, and have no especial seat assigned them at the table, but sit where it is most convenient.

*The Table.*—In England the luncheon very much resembles a plain American dinner, being generally a roast, vegetables, pastry, fruit and a glass of wine.

In this country the table may be set with flowers or fruit, plates of thin bread and butter, jellies, creams, cakes and preserves, a dish of cold salmon *mayonnaise*, and decanters of sherry and claret. The butler places a cold ham or chicken on the sideboard, and a pitcher of ice-water on a side-table, and takes no heed of the baser wants of humanity until dinner time. An under servant then waits at table.

After the cold meats or more substantial dishes are served, the servant may retire, and the hostess can serve the pastry or ice herself, with the assistance of her guests. The servant should first remove plates and prepare the table, also providing the lady who serves with clean plates, forks and spoons, before leaving.

Tea or coffee are not offered during, or after, luncheon.

The guest should not remain long after the meal, as the hostess may have engagements.

For a more formal lunch, Mrs. Sherwood has given some good hints. "Suppose it to be served *à la Russe*, the first *entrée*—let us say chops and green peas—is handed by the waiter, commencing with the lady who sits on the right-hand of the master of the house. This is followed by vegetables. Plates having been renewed, a salad and some cold ham can be offered. The waiter fills the glasses with sherry, or offers claret. When champagne is served at lunch, it is immediately after the first dish has been served, and claret and sherry are not then given unless asked for."

After the salad, a fresh plate, with a dessert-spoon and small fork upon it, is placed before each person. The ice-cream, pie, or pudding is then placed in front of the hostess, who cuts it and puts a portion on each plate. After these dainties have been discussed, a glass plate, *serviette* and finger-bowl are placed before each guest, with fruit. The servant takes the plate from his mistress, after she has filled it, and hands it to the lady of first consideration, and so on. When only members of the family are present at luncheon, the mistress of the house is helped first.

A lady with one servant, or no servant at all, may safely rest, nor fear the chance visitor, if directly after breakfast she prepare a *mayonnaise*, salad, a well-seasoned ragout of hashed meat, toast and potates, or a round of cold corned beef. Any one of these dishes may serve for the principal one, and with a plain cake, a *blanc mange* and some fruit, the table will not be meagre.

It is well to learn to garnish dishes tastefully with capers, a border of water cresses, celery tops, or parsley, and to cut carrots and other vegetables into fanciful shapes, as even a

plain lunch, prettily set out, will prove more appetizing than a greater variety in less attractive shape.

*Invitations to Lunch.*—Invitations vary and are of all degrees, according to the formality of the luncheon. If it is to be a very ceremonious affair, the invitation may be the same as to a dinner, with the word “luncheon” substituted for “dinner,” and may be sent out about ten days before the event. If you simply want to talk over something with your friend, you may write on a small sheet of note paper:

*My dear Mrs. Farnum:*

*Do come and lunch with me at one.*

*Yours sincerely,*

EDITH STANTON.

*Friday, 10 A. M.,*

*Oct. 3, 1884.*

Between these two extremes there may be different forms, as the exigencies of the case or the degree of intimacy may suggest.

*Luncheon Dress.*—The usual walking costume is generally worn, except to very ceremonious affairs, when a handsome visiting toilette is appropriate. In the country, or at summer resorts, ladies and gentlemen may come in lawn-tennis or yachting suits, or any costume which they may happen to be wearing out of doors at the lunch hour.

*Suppers.*—Suppers are gentlemen’s parties, and are usually given at nine or ten o’clock in the evening. The invitation may be either a ceremonious or friendly note, or simply the host’s visiting-card, with the words:

*Supper at ten o’clock,*

*Wednesday, December 5th.*



Or one may be asked verbally without finding it necessary to be shocked.

There are fish suppers, wine suppers, game suppers, and champagne suppers.

At the first, the *menu* is mostly fish with the proper accompaniments. Salads and fruits, but no sweet dessert, coffee and wines complete the repast.

A game supper means wild fowl, coffee and wines, with dessert of pastry, *bonbons* and ices.

A champagne or wine supper differs little in luxury from a dinner, except that the dishes are cold instead of hot, and the pastries and dessert may be as rich as the host or head cook chooses.

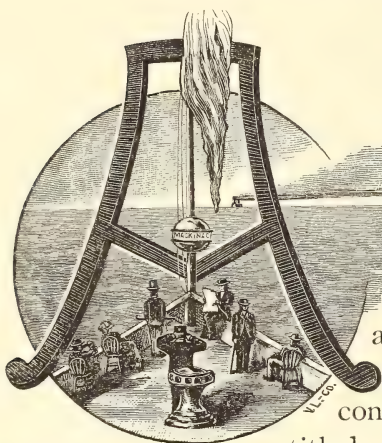
These parties do not generally break up before one or two o'clock in the morning, and can only be indulged in by men of phenomenal digestion and invincible physical powers.

*The Family Supper.*—The English custom of late suppers seems to be gaining ground among certain fashionable people. An informal supper may be served on a red table-cloth, with a high dish of oranges and apples or other fruit for a centre-piece. There may be some sliced, cold corned-beef or ham, pickled tongue, a dish of hashed meat garnished with parsley, bread, butter and cheese, with ale, cider or wine, or there may be oysters and cold fowl. Hot vegetables are never served.

Where many guests are invited, the *menu* sometimes closely resembles that of a ceremonious dinner, except that soup is omitted.



## MANNERS WHILE TRAVELING.



At no time is one's stock of politeness more likely to be put to the test than when traveling. We naturally wish to be as comfortable as possible, and to secure and hold possession of such conveniences as we feel ourselves entitled to; but this certainly does not justify us in crowding, pushing and trampling upon others in the mad pursuit after these desirable things. Anything gained at the expense of decent manners is bought too dearly to be enjoyed by right-minded people.

*The Gentleman Escort.*—When a gentleman is to escort a lady upon a journey, he either accompanies her to the station, or meets her there, in sufficient time to attend to the checking of her baggage, the procuring of her ticket, and the securing of an eligible seat in the cars. He arranges her hand baggage, and takes a seat near her, or by her side if invited by her to do so. In the ordinary passenger coach, a lady would most likely take the latter course, for, should the car be crowded, she will be obliged to share her seat with some one, and she would undoubtedly much prefer her escort to an entire stranger.

The destination reached, the gentleman conducts his charge to the ladies' waiting-room, while he attends to her baggage, and secures whatever vehicle she may desire to convey her to the hotel or private house which she indicates. He should call upon her the next day, if he remain in the city, to inquire how she stood the journey.

*Duties of a Lady to Her Escort.*—The lady should either supply her escort with the amount of money necessary to defray her expenses, before purchasing her ticket, or, if he prefer, she may allow him to pay the bills, and settle the account at the end of the journey. The latter course, however, should not be adopted unless the gentleman first propose it and wish it, and a strict account of items, which will leave nothing for the gentleman to pay for from his own purse, must be insisted on. Ladies generally prefer the former method, and no gentleman will insist upon the latter way, if the lady state her preference.

A lady should not make unnecessary demands upon the patience and good nature of her escort. Some people seem to continually want hand baggage taken down from the rack, a glass of water from the other end of the car, or a cup of tea from every third station on the road. Such ladies should employ a maid, or else occasionally wait on themselves; they can scarcely expect such continual service from an escort or mere acquaintance.

Above all things, don't be fussy, apprehensive or nervous concerning the safety of yourself or your baggage. If you are afraid you are on the wrong train or your baggage has gone wrong, don't reflect on the ability of your escort by continually troubling him about it. If you have good cause to think such is the case, investigate for yourself, and take the matter in your own hands. If the gentleman is incapable of

attending to your affairs, you are perfectly right in taking the matter in your own hands, but, in nine cases out of ten, he is more likely to know the ins and outs of railway travel than yourself; and if he takes upon himself the extra burden of your affairs, you should pay him the compliment of at least seeming to have perfect confidence in his ability.

Have as little hand baggage as you possibly can, and do not wait until the last minute, when nearing your destination, to have it within reach, and your hat, bonnet, veil or accessories of your toilette adjusted for instant departure when the train stops. It occasionally happens that the train is behind time, and, if you are to make connections, not many minutes are to spare. At all events, it is best to be ready for emergencies.

A certain authority says, in speaking of the escort, that it is optional with the lady whether or not the acquaintance shall be continued after the call, but, "if the lady does not wish to prolong the acquaintance, she can have no right, nor can her friends, to request a similar favor of him at another time." We should think the latter would be quite obvious to any one of average common sense, but should also suppose that no lady would accept such courtesies from any gentleman whom she would afterward be unwilling to recognize, unless something damaging to his character might come to light, of which she was at the time unaware.

*The Lady Alone.*—A lady traveling alone may accept from a fellow passenger small services, such as the raising or lowering of a window, assistance in getting on or off the train, carrying bags, claiming trunks or calling a carriage. There is very rarely found a man who will presume upon such slight grounds. If the journey be a long one, a lady need not fear to make herself agreeable to other passengers, even should



they happen to be gentlemen. The woman of fine perceptions will know just how far such a chance acquaintance ought to go, and it rests entirely with her where to draw the line. The slightest overtures at undue familiarity will scarcely ever be attempted without some encouragement. Of course, there are exceptions to any rule, and there will occasionally be a clown or a rowdy among a trainful of passengers who will attempt to persecute a lady, but there is always some escape from even this affliction. Women of dignity and of quiet, lady-like appearance and behavior have traveled alone for years without a single unpleasant experience of this character. It need scarcely be said that anything like conspicuous flirting with strange gentlemen will not be indulged in by a lady of refinement.

An acquaintance formed on a railway train need not afterward be continued.

To ladies traveling alone, we would say:—Cultivate habits of self-reliance, be capable of attending to your own baggage, obtain time-tables and inform yourself as to the time your train starts, buy your own tickets, and, if you need extra information, inquire of officials, who will always be easily distinguished by their uniform, and whose business it is to answer all reasonable questions from travelers. If you wish the conductor to answer any inquiries, ask him before the time comes for stopping at a station, as he is then busy and hurried.

Do not give money or checks into the hands of a stranger to buy your tickets or obtain your trunks. A swindler or "confidence man" may have the most polished exterior, and you need not be surprised if he take advantage of your credulity to rob you in the most expeditious manner.

Dress stylishly if you can, but let it be neatly and plainly, with no extra adornments, and very little jewelry. Glistening stones, especially diamonds, are decidedly out of place.

Let your conduct be as quiet as your dress, and you can go from Boston to San Francisco without trouble.

In a parlor or sleeping car, if you have anything which is likely to be in your own or other people's way, entrust it to the porter to take care of. It is customary to offer him a small fee, but if you do not choose to do so, you may ask his services without, as he is expected to perform the usual duties required of him by passengers.

*Ladies Assisting Other Ladies.*—It is not only polite, but it should be considered a duty for ladies to give assistance to other ladies who, by reason of youth, inexperience, ill health, extreme age or any other cause, may stand in need of advice or some kindly act, which they are in a position to render.

*Consideration for Others.*—No one should raise or lower a window without consulting the comfort of those in the immediate vicinity. It is generally the person directly back of the window that is most affected by the draught, and should be the first to be considered.

No lady will insist on retaining two seats when other passengers are obliged to stand. We recently saw, on a six hours trip, two women occupy four seats, by having the one in front of them turned over and filled with baggage. A gentleman, who was forced to stand, after a time asked them to vacate one of the seats, which they refused to do. Thereupon ensued a wordy war, in which the sharp speeches of the unwomanly offenders were applauded by the rougher portion of the passengers, and the real ladies present not only metaphorically, but literally, blushed for their sex. The conductor being finally appealed to, he compelled the ill-bred passengers to make room for the gentleman who had so pluckily asserted his rights. At another time we saw two gentlemen forcibly

turn over a seat which had been piled up with the baggage of a married pair, and the disgraceful scene which ensued quite justified the epithet "hog," which a gentleman who sat near applied to the owner of the baggage.

*In the Sleeping Car.*—No lady with any consideration for the rights or comforts of others will occupy the dressing-room for a half hour or more for the purpose of making an elaborate toilette. We remember not long ago having seen such a one; and we also remember the ladies who stood around that door waiting for a chance to enter. The motion of the train banged them hither and thither against the walls of the narrow passage way, and the remainder of the passengers eyed the closed door with growing indignation. Just as the train was about to stop, the female "hog" stepped forth, and the ladies, who were ready to drop with weariness and vexation, were obliged to change cars or snatch a hasty breakfast, without having had even an opportunity to wash their hands.

A lady who has traveled considerably, says she can always manage to dress her hair before leaving her berth; she also arranges her toilette as far as possible, so that in the dressing-room she has only to wash, brush teeth, or, perhaps, don fresh cuffs and collar; and this she can always manage inside of ten minutes. This lady at home is in the habit of making a careful and leisurely toilette, but where one small room is in turn to accommodate all the feminine portion of the travelers in a railway coach, she is well-bred enough to sacrifice some of her own convenience to the comfort of others. Her example is to be commended.

Those not wishing to retire should not disturb the repose of others by loud talking or laughter after the majority of the passengers have gone to their berths.

*Retaining a Seat.*—If it is necessary for a passenger to leave his seat to look after baggage, procure a lunch, timetable, etc., he may retain possession of his seat by leaving a traveling bag, overcoat, or any of his belongings upon it. The right of possession must be respected by others, even though the seat be a gentleman's and should be wanted by a lady. A gentleman should not, however, retain a seat in this manner, while he spends the greater part of his time in the smoking car.

A gentleman is not expected to give up his seat in a railway car to a lady, though almost any one would prefer to do so rather than see a lady stand.

In a street car the case is somewhat different, as the inconvenience of standing is much less to a gentleman and much more to a lady. No gentleman, unless ill or aged, will allow a lady to stand while he sits in a street car.

*On the Steamer.*—Where people are thrown together for several days with nothing to do but amuse themselves, it is quite natural that the genial side of human nature should come to the top. On board a steamer, people have better opportunities, and are brought into closer social contact with each other, than in railway travel; it is therefore even more permissible to speak, and enter into conversation with a fellow passenger without being introduced, as it is always understood that such acquaintances are not necessarily continued; and it is not only permissible, but right, that each one should contribute his mite toward the pleasure and entertainment of his fellow passengers, who thus meet, for the time being, on an equal footing.

The steamer piano, like the hotel instrument, is a much abused thing; pray don't torture it often, unless you can bring real music from its strings. In that case, it will agreeably



break the monotony, and amuse those who are trying to kill time.

Never allude to sea-sickness at the table. It is in bad taste at any table, but is still more so on the water when most people are more squeamish than usual.



## THE AWKWARD AND SHY.



MAN in society is like a flower blown in its native bud. It is there alone his faculties, expanded in full bloom, shine out; there only reach their proper use," says Cowper, the bashful man, thus exemplifying in himself the fact that those who most fully realize the benefits to be derived from society are often the ones who most shrink from it.

Man is naturally gregarious. If it had not been meant that he should be so, he would not have been endowed with the organs of speech and a vast wealth of expression. It is by contact with humanity that we become more tender, more unselfish, more sympathetic, more wise, and less egotistic.

Granted, then, that it is a good thing to seek the society of our fellow creatures, and that we ought to do so, if not from inclination, from a sense of duty to ourselves, the next question is, *how* shall we meet them? This query will sound absolutely absurd to the easy, affable man, who has never, in the whole course of his comfortable career, had to propound to himself such a problem; but there is a whole army of shy, diffident men who not only spend a good part of their time

considering it, but come away from every encounter utterly vanquished and discouraged.

In theory the answer might be something like this: In the first place, don't think about *how* you are to meet anybody; for the moment you begin to deliberate you are lost. If you begin to consider the figure you are going to make, depend upon it, the figure will be an awkward one. Self-consciousness is the beginning of awkwardness. Say to yourself, when about to be introduced to a roomful of people: "They are only human beings like myself; there is sure to be a large majority with kindly intentions toward me, and to those who have not, if they are so mean and unjust as to judge me without good cause, I fling a Carlylean defiance, and say, what is the worst that you can do to me? 'Let it come, then; I will meet it and defy it.'" Ask yourself, as his hero did: "What *art* thou afraid of? Wherefore, like a coward, dost thou forever pip and whimper, and go cowering and trembling?" There is surely nothing in this world that cannot be overcome with a resolute front.

In the next place, if you find yourself getting heated and hurried, inwardly resolve that you will *not* hurry, that you will take time, though the heavens fall. In this way you avoid stepping upon Mrs. Verney's dress, stumbling over a hassock, or imperiling a fragile statuette with your elbow. It was the extreme hurry of the bashful man, which caused him, when sent to bring a book from a book-case, not to pay sufficient attention to the title, and thereby pull down a whole row of false backs made of wood, creating a terrific crash, to the wrath and mortification of his host, and untold misery of himself. Besides, all haste is undignified. "Manners," says Emerson, "require time."

"But," protests the bashful man, "I want to get it over with, as soon as possible, and sink into a corner out of the gen-

eral gaze." Then we answer, crucify the desire the minute it comes. Nothing can be achieved in this field without martyrdom, but it will richly pay you in the end.

We believe we can understand and sympathize with you to a certain degree at least. You feel a cold perspiration about the hands and forehead, your heart doesn't seem to be in regular working order, but halts an instant, and then pumps up a larger supply of blood than usual, and this unexpected volume flies to the roots of your hair, and stays there. There is a fiendish chill crawling up your spine, and you begin to wonder which will cause the most disgrace to your family and yourself, your entrance into the roomful of chattering society people, or your sudden and ignominious flight from the scene of torture. The balance begins to dip toward the latter course, when you are seized by the hostess or some feminine relative, and actually dragged before the cannon's mouth. You never knew how you got through with it, but when once more alone with yourself, you have a confused remembrance of a sort of mad, delirious nightmare, in which the only thing of which you are at all sure is that your answers to pretty Miss Frankness were drivelling idiocy, that Mrs. Highbone was convinced that you were a dolt, and that no one could possibly be more aware that you were all these and much more, than you are yourself.

If you are not courageous, you vow never to subject yourself to such mortification again. If you are of an unconquerable spirit, you resolve to go in and win.

It is to the latter class that we shall try to offer some words of encouragement, for they richly deserve them.

Very likely you will begin by protesting that the theory is fine but impracticable. "Self-consciousness is the beginning of awkwardness," you quote. "Yes, very true, but it is impossible to banish the self-consciousness." No, it



is not impossible. Suppose you are a bashful, awkward youth—we say youth instead of maiden, because boys, for some reason, are much more apt to be painfully shy than girls—or it may be quite probable that you have grown to man's estate without having overcome this feeling, and you are about to be brought into a roomful of people. If you feel the usual painful sensations coming on, just say to yourself: "These people are all enjoying themselves with each other; I am not of enough account to be likely to cause them to take a second thought about me, and the main point is to answer their salutations in a respectful manner. If I show them the proper deference that is all they require of me. As for holding my head erect, I suppose I can do that, for I haven't done anything baser than the majority of mankind, that I should be ashamed of myself. As for my feet and hands, if I resolutely keep them still, no attention will be drawn to them, but the moment I begin to shift them around in various positions I will become practically nothing but feet and hands, they will swell to grotesque and abnormal proportions, will take a sort of demoniac possession of me, and drive me, in the end, to complete distraction. No, clearly I must master my feet and hands and keep them in utter subjection. Suppose I suddenly discover that I am sitting in a constrained, stiff attitude. Very well, then I will continue it, for if I make a change, the next one may be worse, and by the time I have made two or three changes, I will have attracted the attention of the one to whom I am talking, to what I am trying to accomplish. He will begin to take an interest in the operation, and wonder how I am going to come out, and the moment this happens, I am lost.

"If any individual is inclined to talk to me, it would be much less egotistical and a good deal more sensible, if I were to give my whole attention to listening to him, rather than

thinking about myself. If I know anything about what he is saying, I will try to respond with my honest opinion on the subject. If I don't know anything about it, I may learn something, besides paying him the compliment of my earnest attention. The latter is an important point, for not only is careful attention to intelligent conversation the beginning of wisdom, but it is often taken for wisdom itself.

"If I am in the company of young girls who congregate in corners and giggle, causing me to think that my awkwardness is the sole cause of their merriment, instead of growing uneasy and red with mortification, I ought to be able to swell up, and tower in exaltation over them, when I think how infinitely to be preferred my conduct is to theirs, for if I am not graceful and easy, I am not so ill-bred as they are, nor could I descend to the plane upon which they have put themselves."

"But," some one protests, "that's priggish." Not at all. To be quietly dignified is not to be a prig.

We have known those who, in attempting to overcome intense bashfulness, have rushed into the other extreme of lawlessness and familiarity. In this case the remedy is worse than the disease. But the unhappy patient is not always accountable for the dose. We have known people, when under a severe pressure, to make remarks for the sake of saying something, which afterward, in their calm moments, they would have given worlds to recall. The best way, when one is apt to say rashly terrible things and to be wildly irresponsible, for the sake of rushing into a conversational breach, is to take the risk of being called awkward and taciturn, and say nothing.

Again, we have known young gentlemen who, being exceedingly bashful, wished so much to be called easy-mannered, that they walked into your parlor, threw themselves back in

a lounging attitude on a sofa or easy chair, noticed elderly occupants of the room only with a careless nod, and altogether had a bored, condescending air which was highly exasperating to others, and somehow conveyed the impression that you were all Eastern slaves in the presence of the Sultan.

Some very good people, under the stress of trying to make a passable figure before others, seem to lose all control of their voices, and shriek in a high key, which they would not think of doing under ordinary circumstances. Mrs. Sherwood tells of a lady who was presented at court, and "who felt—as she described herself—wonderfully at her ease, began talking, and, without wishing to speak loud, discovered that she was shouting like a trumpeter. The somewhat unusual strain which she had put upon herself during the ordeal of being presented at the English court, revenged itself by an outpouring of voice which she could not control."

Some very shy people are peculiarly affected by certain persons before whom they wish to appear at their best. One lady of whom we have heard complained that when a certain gentleman called, her voice actually degenerated into a squeal, and another that her words seemed going off into the distance somewhere, as if they belonged to some one else.

*Hawthorne's Shyness.*—Many of the most celebrated lights of literature have been exceedingly bashful men. Among these, a notable example was Hawthorne. This fine genius seems to have inherited shyness; it "ran in the family." But it is probable that the peculiar bent of his tastes, and the people by whom he found himself surrounded, had much to do with the strengthening of this tendency. Had Hawthorne been placed among congenial neighbors who could, in some degree, have sympathized with his thoughts and aims, or had his been one of the same easy-going, common-place intellects

as those about him, he would doubtless have overcome much of his natural shyness.

Julian Hawthorne has thrown some new light on this problem in his recent article on the "Philosophy of Hawthorne." He says: "What passed for society in Salem was, indeed, as destitute of attraction as society can be, and an intelligent man, with thoughts and a soul of his own, might well shun contact with it. The consciousness of being at odds with the spirit of his time and surroundings had the effect of making him build a wall of separation still higher. Naturally reserved, the dread of unsympathetic eyes rendered him an actual recluse."

Yet the man who withdrew himself so persistently from society, had no wish to encourage this tendency in others. "And the truth which Hawthorne perceived perhaps more profoundly than any other was that of the brotherhood of man. By inheritance and training he tended toward exclusiveness; but both his heart and his intellect showed him the shallowness of such a scheme of existence. So far back as 1835 we find him canvassing the idea of some common quality or circumstance that shall bring together people the most unlike in other respects, and make a brotherhood and sisterhood of them."

*Others Who Have Been Shy.* — Washington, Jefferson and Grant were decidedly inclined to timidity in society, and "Moltke is silent in eight languages." Sheridan and Curran almost fainted at the sound of their own voices in their first speech in public, and Pope declared that while he could talk with two or three persons pretty well, a dozen were his complete undoing. Theodore Hook always had unpleasant sensations on entering a room; and Sir Philip Francis, of the trenchant pen, made this confession: "I am thoroughly



conscious of my own infirmities. Even *signs* and *gestures* are sufficient to disconcert me."

Cowper, to whom we have before alluded, was so exceedingly timid that, even in his country rambles, he would conceal himself, rather than approach a passing stranger on the road. It is related that on the day when he was first to appear as clerk in the House of Lords, and had simply to read some parliamentary notices, his courage forsook him to such an extent that he was discovered, by a servant, preparing to hang himself, rather than make a ridiculous figure before the public.

*Treatment of the Shy.* — Extreme bashfulness is generally an inherited trait, and the parent who is aware that the son or daughter is likely to suffer from this misery, should take steps, as early as possible, to cure or modify it. The youth or miss should be taught elocution, dancing, fencing and gymnastics. Nothing gives us so much assurance as the knowledge that we can do a thing well. If the voice has become so highly trained that every shade and intonation is our ready slave, we dismiss all fear on that point, and say to ourselves, "I shall be likely to speak as well as the others," and, feeling this way, we are sure to do ourselves credit. If the muscles of the body have been trained to graceful carriage, it will be quite as much of an effort to move awkwardly, as it is for the untrained to be graceful. Of course, there are some who, being without self-consciousness, are naturally easy in their movements, but these we are not now considering.

Be sure to bring the boy and girl into your drawing-room occasionally, and observe how they deport themselves in the company of their elders, but above all things do not let them see that you are watching them. If they are excessively shy, do not reprove them by word or glance for anything they may

do, unless in an extreme case. Let them get accustomed to their surroundings, and be able to remain in the room half an hour without visible wretchedness, before you begin to criticise their behavior. Above all things, never allow brothers or sisters or any one to speak to them about their awkwardness. They are generally too well aware of this fact to need any reminder, which may lead them to exaggerate their case, and become morbidly sensitive on the subject.

We are supposing mental training to keep pace with these other accomplishments, for no matter how easy and elegant the bearing, the ignorant person is bound to be awkward in the company of the educated.

Suppose you are thrown in contact with a very bashful person, it is best at first not to try to draw him out in any way. Don't say things that will require answers, or expressions of his opinion, but venture to air a few of your own impressions, or relate some little incident of your experience. This will convince him that you are neither pitying his weakness, nor terribly conscious of it, and will give him time to pull himself together and to enter the arena with some little credit to himself. It is a great deal better to appear indifferent than kindly sympathetic at such a time. Your pity, which generally becomes apparent to the bashful individual, immediately proclaims to him the fact of your perfect immunity from what he is suffering, thereby increasing his awe of such a superior creature, and raising a barrier between you.

It has been noticed by some careful observers that two shy people generally get along very well together. Each one is thinking much more about himself than he is of the other; this fact very soon becomes mutually known, and the sufferers thereby gain a certain calmness and strength. Sometimes one or the other will become actually bold in the thought that at least he can do better than his companion.

*Why Should You Not Be Shy?*—For a great many reasons. You make all with whom you come in contact uncomfortable. One painfully bashful man or woman will throw a constraint over a whole roomful. You cannot at once enter into friendly relations with any one. The position has to be stormed, or carried by strategy, and you cannot expect every one to take the trouble to do this.

You will go through life underrated and misunderstood. If the public do not know you through your writings, you may be as humorous as Lamb, as witty as Sidney Smith, as learned as John Selden, and as wise as Socrates, and no one will ever find it out.

*The Cause of Shyness.*—The generally received opinion is that shyness comes from extreme modesty or self-abasement; and this is doubtless, in a certain degree, true. The feeling that you do not know how to do a thing, is a presage of failure; and to be quite sure that you are not going to do it as well as some one else, is enough to make it certain that you will not.

Still there are certain thinkers and writers who declare that shyness is egotism. Now, however paradoxical the statement may sound, we are convinced that there is much truth in it. Of course this sort of egotism is a long remove from that kind of conceit which imagines that what it does and says is worthy to be seen and heard of men, and may be a pattern to less gifted humanity; but, nevertheless, it is the sort which is always thinking of itself, though it be in humiliation and bitterness of spirit. Now, if this self-consciousness could be exchanged for a strong interest in others, and a real absorption in their joys or sorrows, awkwardness and diffidence would vanish.

The author of "John Halifax," speaking of the hero in her story of "King Arthur," says: "There had never been much

of the 'hobbledehoy' in him, probably because he was not shy—he did not think enough about himself for shyness. Reserved he was, in a sense; but that painful bashfulness, which as often springs from egotism as modesty, never trouble him much. By nature—and also by wise upbringing—he was a complete altruist—always interested in other people, and 'bothering' himself very little about himself and his own affairs."

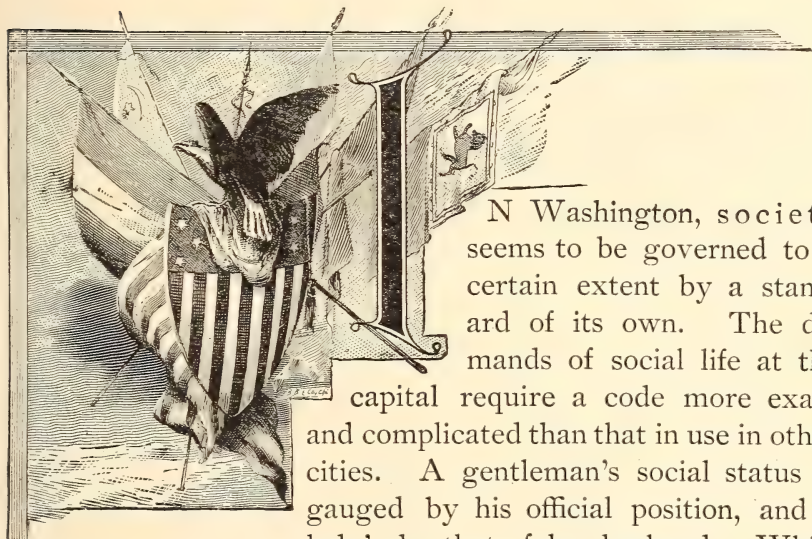
Again, it seems that a natural distrust of people may have much to do with bashfulness. The child who has no fear of a stranger, but seems sure of good treatment, immediately puts its little hand in yours, with the most charming confidence, while another child will crawl out of sight or hide its head in its mother's skirts in a perfect agony of bashfulness; thus showing that this trust in, or suspicion of strangers, is nearly always an inborn tendency, which is hard to modify or change. Still it can be in a measure changed. Humanity, after all, is about fifteen carats fine. It is not nearly so bad as you thought it, O mistrustful man! Give it the benefit of the doubt, meet it in a cordial, kindly way, and very often, like the confiding child which slips its hand in yours, you will disarm any animosity or uncharitableness which may have existed toward you. We do not say, "wear your heart on your sleeve, for daws to peck at;" but we do say:

O let thy soul be quick to see a soul;  
Put off the visor of distrust when thou  
Dost meet thy kind. Its chafing steel but wear,  
When thou hast pressing need, for thy defense.





## AT HOME, AND FOREIGN COURTS.

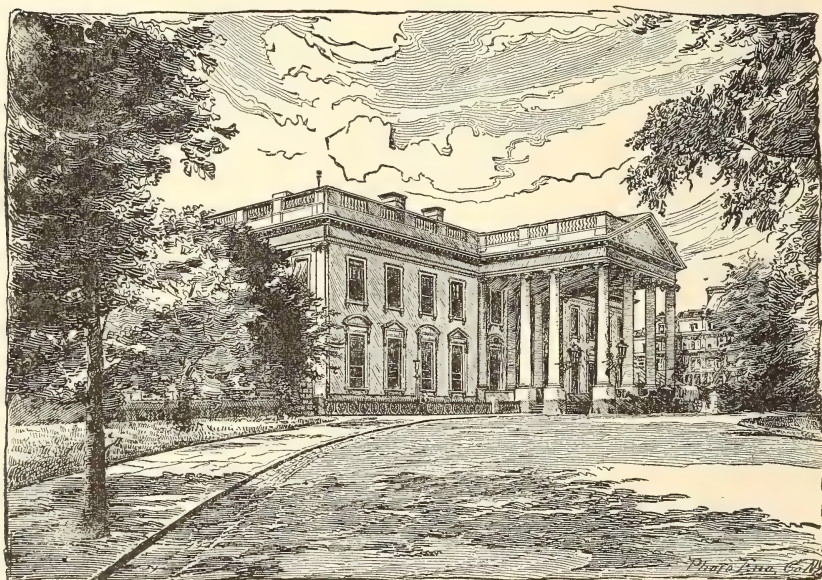


IN Washington, society seems to be governed to a certain extent by a standard of its own. The demands of social life at the capital require a code more exact and complicated than that in use in other cities. A gentleman's social status is gauged by his official position, and a lady's by that of her husband. While there is plenty of very good society, there is also much that is incongruous and ill-assorted, from the bringing together of the cultured and uncultured, worldly and unsophisticated, from the different sections of a great nation.

*The Highest Rank.*—The President naturally leads, not only in official, but social rank. He is generally alluded to as "The President," and is so designated by his wife.

Any one has the privilege of calling upon the President, but the latter is under no obligations to return any visit. He may call upon a friend, if he wish, but this courtesy is not expected of him. The same rule applies to the wife of the President.

*Calling on the President.*—A person wishing to meet the President is shown to the secretaries' room, presents his card, and waits to be admitted. Persons who come upon business are given precedence over those who simply wish to make a formal call. In the latter case it is best for the persons calling to pay their respects and withdraw as soon as they can do so gracefully. If there is any reason, beyond mere curiosity, for making a private call, secure, if possible, an introduction from some official, or friend of the President.



THE WHITE HOUSE.

*Presidential Receptions.*—Receptions are given at the White House, by the President, at stated times, while Congress is in session. These are held either in the morning or evening, and all are at liberty to attend them. The guest, upon entering the reception room, gives his name to the usher, who announces it; as the guest approaches the President, he is introduced to him by some official to whom this duty is

assigned. The President's family usually receive with him, and, after the caller has paid his respects to each one (which, when there is a crush, is simply confined to a bow), he passes on, and, stepping aside, mingles in conversation with others, perhaps strolling through the various rooms which are open to guests. If one wish, he may leave his card, but this is not obligatory.

*State Dinners.*—Precedence is given guests according to their official rank. An invitation from the President is equivalent to a command, and must be accepted unless there are very grave reasons rendering attendance impossible. It is not regarded as discourteous to break another engagement in order to be present, provided, of course, the reason is plainly stated in the regret.

*New Year's Receptions.*—It is customary for the President and family to hold a reception on New Year's day, which ladies and gentlemen alike attend, and at which diplomats, officials and *attachés* are expected to pay their respects. It is the rule for all the gentlemen entitled to wear uniforms to appear in them. The foreign legations present a brilliant spectacle in the handsome court dress of their respective countries. The ladies wear their most elegant toilettes, suitable to day receptions. They do not remove hats or bonnets except when they are members of the families of the cabinet officers, in which case they are considered, in a certain sense, as belonging to the President's household, and appear in reception dress, without bonnets.

New Year's day is very generally observed in Washington, many of the old families not having closed their doors on this day for years. Says the author of "A Washington Winter:" "A Washington season may be said to commence on New Year's day, and to terminate with Ash Wednesday."



*The Order of Rank.*—Next in rank after the President is the Chief Justice, whose office not being dependent on the rise and fall of political parties and, hence, being stable and enduring, seems to give him precedence over cabinet ministers and senators. He is addressed as “Mr. Chief Justice;” an associate Justice is addressed as “Mr. Justice.”

Next in order of precedence is the Vice-President, and after him, the Speaker of the House.

Next in order are the General of the Army and Admiral of the Navy. Members of the House of Representatives call first on the above named officials.

*The Cabinet.*—Members of the Cabinet are accorded precedence in the order of the departments, as follows: the State, the Treasury, the War, the Navy, the General Post Office, the Interior, and the Department of Justice. The Chiefs of these departments are entitled to equal privileges and consideration, and it is only on State occasions, such as formal dinners, etc., that it is necessary to consider the order of their precedence.

It has been a somewhat mooted point which should first call upon the other, the senator or the cabinet minister, but the balance of favor has seemed to be for the claim of the former. Yet it seems that the senator's wives might gracefully yield this point, in view of the heavy burden of social responsibility imposed upon the ladies of the cabinet. At the receptions of the latter, which are held every Wednesday during the season, their houses are open to all who may choose to call. They are also obliged to return all the first calls of the ladies who have attended, and to leave the card of the cabinet officer, and an invitation to an evening reception. The cabinet officers are expected to entertain Senators, Representatives, Justices of the Supreme Court, members of



the diplomatic corps, and distinguished visitors, and also the ladies of their respective families. When it is remembered that the ladies of the cabinet have not only to stand for hours receiving, but are also obliged, out of courtesy, to attend numerous entertainments given by others, and are, not infrequently, appalled by a list of five hundred or more calls to pay after one of their receptions, all extra exactions that can be lifted from their shoulders should be removed willingly by the most precise stickler for precedence.

*Addressing Different Officials.*—In writing to the President the note should begin: "The President: Sir." The President in answering never signs himself "Yours truly," nor uses any of the usual terms of respect, but simply attaches his name. In speaking to him he is addressed as "Mr. President," "Your Excellency" having of late fallen into disfavor. The Vice-President is addressed as "The Honorable, the Vice-President of the United States," and in speaking, as "Mr. Vice-President." In conversing, the Speaker of the House of Representatives should be addressed as "Mr. Speaker;" a member of the cabinet, "Mr. Secretary;" a senator, "Mr. Senator;" and a member of the House, "Mister," unless he has some other title. In introducing the latter he would be designated as "The Honorable Mr. —, of —," naming the State he represents.

*Reception Days.*—Certain days have been fixed upon at Washington at which certain classes, or ranks, of society are expected to be at home to callers. The families of Justices of the Supreme Court receive calls upon Mondays; the Speaker of the House of Representatives, and other members, and the General of the Army are at home on Tuesdays; Wednesday is set apart as Cabinet day, and in the

afternoon of that day the wife of every Secretary is expected to be at home; Thursday is the day for calling upon the families of the Vice-President and Senators; and Friday is the day chosen to receive by all those who are not of official rank; Saturday has heretofore been the day of reception at the White House. Guests hand their cards to the usher on entering, at any reception.

*Hours for Calling.*—Visiting hours are from two o'clock to half-past five, for day receptions.

*Calling Cards.*—Washington ladies have their day for receiving and residence printed upon their cards. Owing to the ceremonious and complicated social machinery which exists, they are much given to the turning down of corners and ends of cards. Turning down the whole right end of a card shows that the call is meant for all who are receiving.

*Formalities of Invitations.*—The length of time intervening between the invitation and the dinner indicates the degree of formality of the occasion. A card of invitation sent ten days in advance signifies a State dinner, eight days being the usual time. Five days and, sometimes, so short a time as two, are allowed, but the latter short notice is not usual except when some distinguished stranger, whose stay is limited, is to be entertained.

At formal dinners, ladies wear as elegant toilettes as possible, and gentlemen wear the conventional dinner dress. At all dinners, the gloves are removed on sitting down to the table.

*First Calls.*—Residents call first on strangers, and among strangers, first comers call on later arrivals. An exception to this is foreign ministers; they are expected to pay the first visit to the ministers of the nation to which they have come. This exception does not include their families. What might

also be called an exception is that visitors at Washington are expected to call upon their own Senators and Congressmen and other officials, if they wish to make their acquaintance, as the visitors' presence in the city will not otherwise be known and recognized. Among officials and their families, order of rank determines who shall make the first call, the lower calling first on the higher.

*Senators, Representatives, etc.*—Senators, Representatives, and all other officials except the President and Cabinet, may entertain or not, just as they choose. It is entirely optional with them.



RIDEAU HALL.

*Ottawa.*—The customs observed at the Dominion Capital are similar to those of England, and a “drawing-room” held at Rideau Hall, is the same, with perhaps a shade less of formality and imposing ceremony, as one given by Her Majesty, Queen Victoria.



*The Governor-General.*—The Governor-General, when under the rank of a duke, is styled “His Excellency;” the wife of the Governor-General, “Her Excellency.”

*English Society.*—In England the king and queen are at the apex of the social structure. They are addressed as “Your Majesty.” The heir-apparent, who always bears the title of the Prince of Wales, comes next in dignity, and the younger sons, on attaining their majority, assume the title of duke. The eldest daughter is called the crown princess, and all the daughters retain the title of princess. Both sons and daughters are called “Your Royal Highness.” The royal children, during their minority, are styled princes and princesses.

*Nobility.*—A duke, inheriting the title from his father, stands one grade below a royal duke. The wife of a duke is a duchess. Both are addressed as “Your Grace.” The eldest son of a duke is a marquis until the death of his father, when he inherits the title. The wife of a marquis is a marchioness. The younger sons are lords by courtesy, and the daughters have “Lady ” prefixed to their Christian names.

Earls and barons are also designated lords, and their wives ladies, though the latter are, by right, respectively countesses and baronesses. The daughters of earls are called ladies, and the younger sons of earls and barons, honorables. The earl stands higher than the baron in the peerage.

Bishops are lords by right of their ecclesiastical office, but the title is not hereditary.

*Gentry.*—A baronet has the title “Sir,” and his wife, “Lady.” They are in reality commoners of high degree, though some families, who have honorably borne this title through many generations, would not exchange it for a recently created peerage.



A clergyman, by right of his calling, stands on an equality with commoners of the highest degree.

*Esquire.*—The title of Esquire which in this country we find affixed to the name of Brown, Jones and Robinson, and which means just nothing at all, in England has a special significance. The following have, in that country, a legal right to the title:

The sons of peers.

The eldest sons of peers' sons, and their eldest sons in perpetual succession.

All the sons of baronets.

All esquires of Knights of the Bath.

Lords of manors, chiefs of clans, and other tenants of the crown *in capite* are esquires by prescription.

Esquires who are created to that rank by patent, and their eldest sons in perpetual succession.

Esquires by office, such as justices of the peace while on the roll, mayors of towns during office, and sheriffs of counties, the latter retaining the title for life.

Members of the House of Commons.

Barristers-at-law.

Bachelors of divinity, law and physic.

*Presentation at Court.*—People of all nationalities may be presented to the Queen by one of her subjects of rank and good standing, provided the person presented is irreproachable as to reputation. Her majesty, whose own life will bear so close an investigation, that she can, with the utmost consistency, demand a high moral standard at her court, rigidly excludes all persons who may be in any way objectionable.

*Those Eligible for Presentation.*—Supposing the moral qualification to exist, the nobility, and their wives and daugh-

ters, are eligible for presentation at court. The clergy, naval and military officers, physicians and barristers, and the squirearchy, with their wives and daughters, have also the right to pay their respects to the Queen. Merchants, mechanics, and those "in trade," have not, in the past, been allowed this privilege, but wealth and aristocratic connections have of late opened even to these the gates of St. James.

Any person who has been presented at court has the right, afterwards, to present a friend.

*Necessary Preliminaries to Presentation.*—Any lady or gentleman wishing to be presented, must leave at the Lord Chamberlain's office before noon, two days before the levee, a card with his or her name thereon, and the name of the person by whom she or he is to be presented. The rule is that no presentation can be made at a levee, except by a person in actual attendance on that occasion. For this reason, there should accompany the presentation card a letter from the person who is to make the presentation, stating his intention to be present. This letter is submitted to the Queen for her approval. These regulations must be implicitly obeyed.

Directions as to which gate to enter, and where carriages are to stop, are always given in the daily newspapers.

*Presentation Costume.*—A lady must be in full dress, with low cut corsage, and short sleeves. In addition to what is usually considered full dress, she must wear a long, court train, plumes in the hair, and lace tippets. As to these latter accessories, any London *modiste* will give her all the necessary information.

The short breeches and long silk hose, with other belongings, which constitute a court dress for gentlemen, will be furnished in correct style by any London tailor of reputable standing.

*The Presentation.*—In order to get to the audience room with one's garments in a presentable condition, it is wise to go early to escape the dense crowd which sometimes surges through the entrance-way. The lady must take nothing with her from her carriage, such as a wrap or scarf. As she enters the long gallery of St. James, where she awaits her turn for presentation, her train should be carefully folded over her left arm. As she passes over the threshold of the presence-chamber, on her entrance, she drops her train, which is immediately spread out by the wands of the lords-in-waiting. The lady walks forward toward the sovereign, or the person who represents the sovereign, and the card upon which her name is inscribed is handed to another lord-in-waiting, who reads her name aloud. When she arrives before the Queen, she courtesies very low, almost kneeling.

If the lady presented be the wife or daughter of a peer, the Queen kisses her on the forehead; if a commoner, the Queen extends her hand to be kissed. The lady having done so, rises, courtesies to the other members of the royal family, who stand about Her Majesty, and passes out. As she must never turn her back upon royalty, she is obliged to exercise considerable dexterity in the management of her train, in making her exit.

*Imperial Rank.*—An emperor ranks higher than a king. The sons and daughters of the Austrian emperor are called archdukes and archduchesses, the title coming down when the ruler of that country modestly claimed no higher title than archduke.

The emperor of Russia is known as the czar (sometimes spelled tzar, and the empress tzarina, or tzaritzza), this rank being the same as the Roman cæsar or the German kaisar. The empress is called the czarina, the heir-apparent the

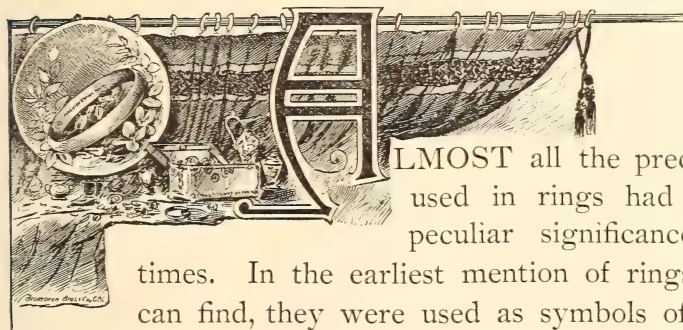
czarowitz, and the other sons and daughters, grand dukes and grand duchesses.

*Other Titles.*—Titles in many parts of Europe often mean no more than the numerous “Colonels,” “Honorable,” and “Esquires,” which flow so luxuriantly in some sections of this country. A German baron may be a good, honest tiller of the soil like an American farmer. A count may not own an acre of his own, and may not even be respectable, while the multitude of Italian and German princes may number not only some very commonplace individuals, but many who are seeking to make a living by practices that are not strictly honorable.





## SUPERSTITIONS OF WEDDING-RINGS AND PRECIOUS STONES.



ALMOST all the precious stones used in rings had their own peculiar significance in olden times. In the earliest mention of rings which we can find, they were used as symbols of authority. If the emperor, or any one of high position, took off his signet-ring and handed it to an official, the act, for the time being, invested this subordinate with his master's authority.

*The first mention of Rings in the Bible* is in Genesis xli and xlii, when Pharoah advanced Joseph to be, next to himself, chief in Egypt: "And he took off his ring from his hand and put it on Joseph's hand, and made him ruler over all Egypt." When the Israelites conquered the Midianites, they took all the rings and bracelets found among them, and offered them to the Lord. Ahasuerus took his ring from his hand and gave it to the Jews' most vindictive enemy, Haman, and, by that sign, gave him unlimited control over the people and their property, "to do with them as seemeth good unto him." But, becoming convinced of Haman's evil purposes, he reclaimed the ring, and gave it to Mordecai, by that act enabling him to save his people. The father, joyfully receiving back his prodigal son, clothed him in fine raiment, and sealed his forgiveness by putting a ring on his hand.

*Signet-rings* were also used for sealing important documents. The Egyptians used them both as a business voucher and for ornament. Rings, whether for seals or for adornment, were, among the Egyptians, usually buried with the dead, and very many have been found in their tombs. Bronze or silver was chiefly used for the signet-ring, and gold for ornament. Among the poorer class, rings of ivory or blue porcelain were chiefly used. Plain bands of gold were much used, and almost invariably engraved with some motto, device, or the representation of their deities. Among the rich, rings were worn not only three or four on the finger, but on the thumbs. No one was considered in full dress among the Jews without the signet-ring; and the ladies, instead of the plain gold band, had their rings highly adorned with costly gems—rubies, emeralds and chrysolites being the most highly valued. The Hebrews and people of Asia evidently wore rings some time before they were known in Greece; but, having once been introduced there, their use spread rapidly. In the days of Solon every freedman wore a signet-ring of gold, silver or bronze. Wearing jewelry at length became so extravagant that the lawgivers attempted to curtail its use, but for a long time with little apparent success. The Spartans for years refused to indulge such lavish adornment, wearing only iron signet-rings.

As luxuries began to increase, the iron ring was quite discarded, and the Romans, Greeks and Egyptians carried their love for ornaments and jewelry to the most absurd extent, often covering each finger and the thumbs up to the middle joint of both hands, and increasing the value by addition of precious stones to an astonishing extent. Some of the royal ladies, and the most conspicuous of the nobility, are said to have worn rings costing what in our money would be equal to \$200,000 and \$300,000.

The Jews wore the signet-ring on the right hand and on either the middle or little fingers. The early Christians, who followed the custom of wearing rings, adopted also the Egyptian mode of putting the most significant ring on the second finger of the left hand, engraving on them something emblematical of their faith and worship — a palm-leaf, a dove, an anchor, a cross, or pictures of the Saviour or his Apostles; but rings were not known among the Christians till A. D. 800. All the bishops wore a ring indicating their peculiar office. When a pope is consecrated, a seal ring of steel is put upon his hand, and afterward committed to the charge of some of his cardinals. At the death of a pope this ring is broken, and a new one made for his successor. Some precious stone is always set in the episcopal ring — a crystal, ruby, sapphire or amethyst. A cardinal's ring is usually ornamented with a sapphire, and we believe an amethyst is the symbol of a Jewish rabbi of the highest standing, and worn with his robes of royal purple velvet.

For many years one important part of ecclesiastical symbols, or insignia, has been a ring of some peculiar form. It was a mark or token of dignity or authority, and was supposed to symbolize the mysterious union of the priest and church. One ring, and the most important one set apart for the pope, was kept for the signature of important church papers. The usual forms of pontifical rings have some massive book or crossed keys engraved on them.

*As wedding gifts, or pledges of betrothal,* rings were used at a very early period. Among the Romans an iron ring was the token of betrothal, as significant of the enduring character of the love and engagement. The custom of using a plain gold ring as the most appropriate for a wedding-ring, came to us from the Saxons. The engagement-ring may be as expensive and rich in precious stones as the bank account of

the lover will warrant; but the plain gold, as rich and massive as you please, is the true wedding-ring. The use of this especial ring sprung from the old Roman custom of using a ring to bind agreements. The wife wears the engagement-ring after marriage in Germany, or did so formerly, and the husband the wedding-ring. The *jemmel*, or *gimbal*, are the twin, double rings, ornamented and engraved with tender or pious sentiment, often given on an engagement. Some of the mottoes, or "posies," engraved on such rings are very quaint and curious, and by some were regarded as magical:

"First, love Christ, who died for thee;  
Next to him, love none but me."

"Let lyking last." "A faithful wife preserveth life." "As God decreed, so we agreed." "I'll win and wear thee."

Large and highly ornamented betrothal and wedding rings are much used by the Jews. On the top of the ring is often a small temple or tower, which can be opened by a spring, and containing inside the ark of the covenant in miniature. They are not to be the property of the newly-married pair, but are kept in the synagogue, and at a particular part of the service are placed on the fingers of the couple by the priest.

Queen Elizabeth, it will be recollected, gave a ring to the Earl of Essex in token of esteem, promising, if he ever offended her, no matter how grossly, this ring, sent to her by him, would insure his forgiveness; but, when arrested for treason and sentenced to death, he sent the ring to the queen by a false friend, who withheld it, and Essex was executed. So runs the tale; whether it has any foundation or not, many romantic stories have sprung out of that incident.

"*Regard*" rings were originated by the French, in which several different kinds of precious stones are combined, so as to either spell the name or spell "Regard;" two rubies, one



emerald, one garnet, one amethyst and one diamond being necessary for the word.

Very many superstitions have been connected with rings, and some still linger about them. The Egyptians placed the wedding-ring on the fourth finger of the left hand, because they supposed that an artery or nerve extended from that finger to the heart. The wedding-ring was thought to possess the power to heal diseases, and many still rub a gold ring on the eyelid to drive off a sty, or any inflammation from it. It was long believed that if one procured some of the silver given as alms at the communion-table, made it into a ring, and put it on the finger of a child threatened with, or liable to, convulsions, it would ward off the danger.

In olden times many rings were made with a concealed cavity in which some quick, active poison was placed, and by it the owner escaped tortures, or death by public execution. The ring of that great tyrant, Cæsar Borgia, which he kept secret, or, rather, constantly in his own care — contained a poison which, it was rumored, he skillfully dropped into the wine of any guest whom he wished to put out of his way secretly. His father's (Alexander VI.) special favorite was a key-ring, in which was a poisoned needle that pierced the hand of any one attempting to unlock a certain casket. This ring was handed to any of his officials whose death was desirable, ostensibly to bring the tyrant some article from the cabinet. Of course, obedience to the command insured the victim's death.

The Prince of Wales gave the Princess Alexandra a "keeper" ring on their marriage, set with beryl, emerald, ruby, turquoise, jacinth, and emerald again. This spells his youthful family name, Bertie.

*The curative power, the signs, miracles,* and all the long list of superstitions that have centered round rings, really rest, in almost every instance, in the jewel set in the ring, and not

in the circlet itself. Sentiment, and not magic, is attached to the band of gold. All those fancies are slowly dying away, though some of them are so beautiful that one rather delights in lingering over them, half believing, half—or more than half—skeptical. But, to a trusting, loving spirit, although the betrothal or wedding-rings carry with them no superstition, fond and sacred memories must be centered in them, that are of more value than all that magic could give. The hour that brought full assurance of love returned will daily be recalled by the sight of the golden pledge given and taken. And even more precious than any gem that may flash from that betrothal-ring, is the solid, plain, gold band that is the token of vows taken that death alone should sunder.

*Precious Stones.*—We have given some of the supposed virtues and legends that for a long time clustered around rings, and have tried to show that all of magic or mystery rested in the jewels that are set in the ring, rather than in the golden circlet itself. We now attempt to give some account of those superstitions.

*The amethyst* was, in some nations, given as a voucher for continued love and confidence, and, while worn, it was supposed that no power was able to shake the trust thus sealed; but if lost or defaced, all the sorrows and evils that are incident to broken faith and estranged affections might be hourly looked for.

The Persians made drinking-cups of amethyst, under the impression that no beverage drunk from those cups could intoxicate. After a time, amethyst in any shape, whether as a cup, necklace, bracelet or ring, was considered a sure protection from intemperance. Many of the Jewish rabbis and mediæval writers asserted that, when worn, the amethyst subjected its wearer to wild and bewildering dreams; and yet

this was one of the twelve stones which adorned the high-priest's breastplate. The amethyst, with its royal purple or new wine color, was, from the dawn of Christianity, famed as the emblem of the blood of Christ; and from that superstition it became a fixed law of the Roman Catholic Church that no bishop should perform official duties unless wearing an amethyst ring.

The amethyst was also supposed to drive away bad dreams, sharpen the intellect, and act as an antidote to poison. It is, according to the language of gems, the "natal gem" of all born in the month of November, and in ancient times was worn as an amulet to propitiate good, and repel bad spirits.

*The Turquoise* was believed by the people of the East to preserve all who wore it from contagion; and even now, not in the East alone, but in Christianized countries, it is still worn with full belief in the superstition. It was considered of priceless value, and many strange and contradictory stories were told of it. An ancient writer says:

"One of my relatives possessed a ring in which a very fine turquoise was set, and wore it as a superior ornament. While he remained in perfect health, this stone was noted for its remarkable beauty and clearness. At last the owner was seized with a malady, of which he died. Scarcely was he dead when the turquoise lost its luster, and appeared faded and withered in appearance, as if mourning for its master.

"I had originally designed to purchase it, and could have done so for a very trifling sum. But this loss of beauty and luster in the precious stone took from me all desire to possess it, and so the turquoise passed into other hands. But, as soon as it obtained a new master, it regained all of its original brilliancy, and all defects vanished."

The turquoise was thought, both by the Romans and Greeks, to bring good health and kind fortune to the wearer. The

Shah of Persia never allowed any of the best and most brilliant of these stones to be taken from his kingdom.

*The carnelian*, worn in a ring on the finger, was thought by the Arabs and Hebrews to shield its owner from the plague, and is still used by many of the Hebrews to stop profuse hemorrhage.

*The topaz* was believed to discover poison, by becoming instantly dimmed or blurred when brought near to any poisonous substances; that it would subdue the heat of boiling water, calm the passions, and prevent bad dreams; but that its powers were governed by the moon, increasing or decreasing with that luminary.

The old legends, particularly those of the East, assure us that an immense carbuncle was suspended in the ark, to give light to Noah and his family. It was called "the flashing stone," and, by some, "the thunder stone," and that it and the diamond drop from the clouds in flashes of lightning during a thunder-storm.

*The ruby and carbuncle* were, in ancient times, the names indiscriminately used for all red stones. The Brahmins still believe that the dwelling-place of the gods is illuminated by rubies, carbuncles and emeralds. The ruby and carbuncle were believed to be amulets against plague, poison, sadness, evil thoughts and wicked spirits.

*The sapphire*, among the Hebrews, was a transparent stone, as blue as the vault of heaven; but among the Romans it was supposed to be mixed with gold. It was asserted in ancient times among the Hebrews, that the Ten Commandments were engraved on tablets of sapphire. To it were ascribed the magical power of preserving the sight, and strengthening both soul and body; of warding off wicked and impure thoughts; that it was a sure antidote to poison; and if put into a vessel with any poisonous creature, would kill it.



St. Jerome says: "The sapphire procures favor with princes, pacifies enemies, overcomes enchantment, and releases its owner from captivity." On account of its purity it was worn by the high-priest.

*The onyx* was said to cause strife and melancholy, and to cure epileptic fits.

*The jasper*, if hung about the neck, was supposed to be a cure for indigestion — a wonderful strengthener of the stomach.

*The bloodstone*, or heliotrope is credited with the same curative power as the jasper. There is a legend, that during the crucifixion, the blood that flowed from the wound caused by the spear, fell upon a dark green jasper lying at the foot of the cross, and transformed it into a bloodstone.

*The opal*, one of the most beautiful of all the precious stones, has had any amount of superstition attached to it. By some, the ill luck attributed to its use is said to have arisen from Sir Walter Scott's mention of it in "Anne of Geierstein." He ascribed to it supernatural agency; and, long after that novel was published, the belief in its evil influence was so strong that no one was willing to wear an opal. That may have been the first conception of evil from wearing opals; but we think it sprang from Eastern superstition, or, at least, that there were many and various legends connected with it. Some believed that it often changed from a brilliant luster to a smoky, dull color, and that any such change foreshadowed misfortune and trouble, but did not bring it. We knew of an instance where a lady brought an elegant opal necklace to a jeweler's, desiring to sell it. They attempted to dissuade her from such folly, saying that the setting being old-fashioned, they could give her very little for what was really valuable. To this she replied that the necklace was given her as a bridal gift forty years before, and she had never had an hour's luck since they came into her possession, and she would never

carry them home with her. No matter how little they were willing to give her, she would leave them. She did so; but we have never heard if, by disposing of her opals for a mere trifle, she escaped subsequent misfortune.

In Eastern nations the opal has always been highly prized; and with all the superstition associated with it, "ill luck," or evil influence has never been attributed to it.

"Gray years ago a man lived in the East  
Who did possess a ring, of worth immense,  
From a beloved hand. Opal the stone,  
Which flashed a hundred bright and beauteous hues,  
And had the secret power to make beloved,  
Of God and man, the one  
Who wore it in this faith and confidence."

*The pearl*, in China, is supposed to have many medicinal properties.

*The moonstone* is known by the name of "Ceylon opal," and in earlier days much value was set upon it.

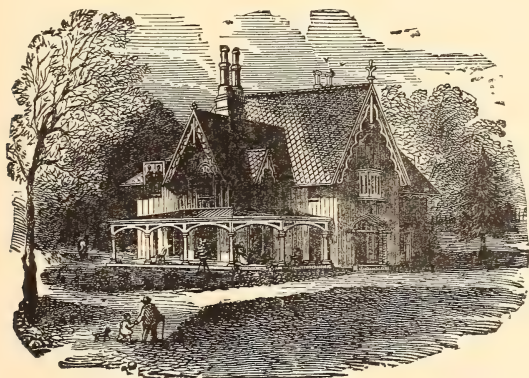
*Amber* was, and still is, used to protect from witchery and sorcery; and many of the present time believe it has singular properties for curing all catarrhal troubles. The Greeks believed that Phaeton's sisters, lamenting his loss after his death, turned into poplar trees, and their tears, which flowed continually into the river where they stood, were congealed into amber.

*Coral* was thought by the Greeks to be formed from the blood which dropped from the head of Medusa, which Perseus hung on a tree near by the sea-shore. These drops, becoming hard, were planted by the sea-nymphs in the sea, where they grew up in branches, which, slowly uniting, became coral reefs.

In the early ages, coral was used medicinally as an astringent, and given also to new-born infants; and many valued it

for its power to vanquish the devil and overcome his snares, if worn as an amulet.

There has also been much of superstition connected with the way in which certain rings should be worn, and good or evil fortune prophesied as one conformed or refused compliance to the "sign." Each finger had some sign attached to it which was used as a reason for caution. But, as each finger has its individual functions, there is nothing but what can be explained in the simplest and most common-sense manner, without resorting to magic, witchcraft or signs and wonders. The third finger is now usually the ring-finger—that is the wedding-ring finger. The ancients supposed that a nerve in that finger was intimately connected with the heart, and it was, therefore, set apart for this special honor. On the contrary, it has less independent arteries than either of the others. It can not be bent or straightened very much without some motion or action of the fingers on either side; and, as if in compensasation for this deficiency, is chosen as the ring-finger.

























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